ANWAR SHAIKH'S

ISLAM

THE ARAB IMPERIALISM

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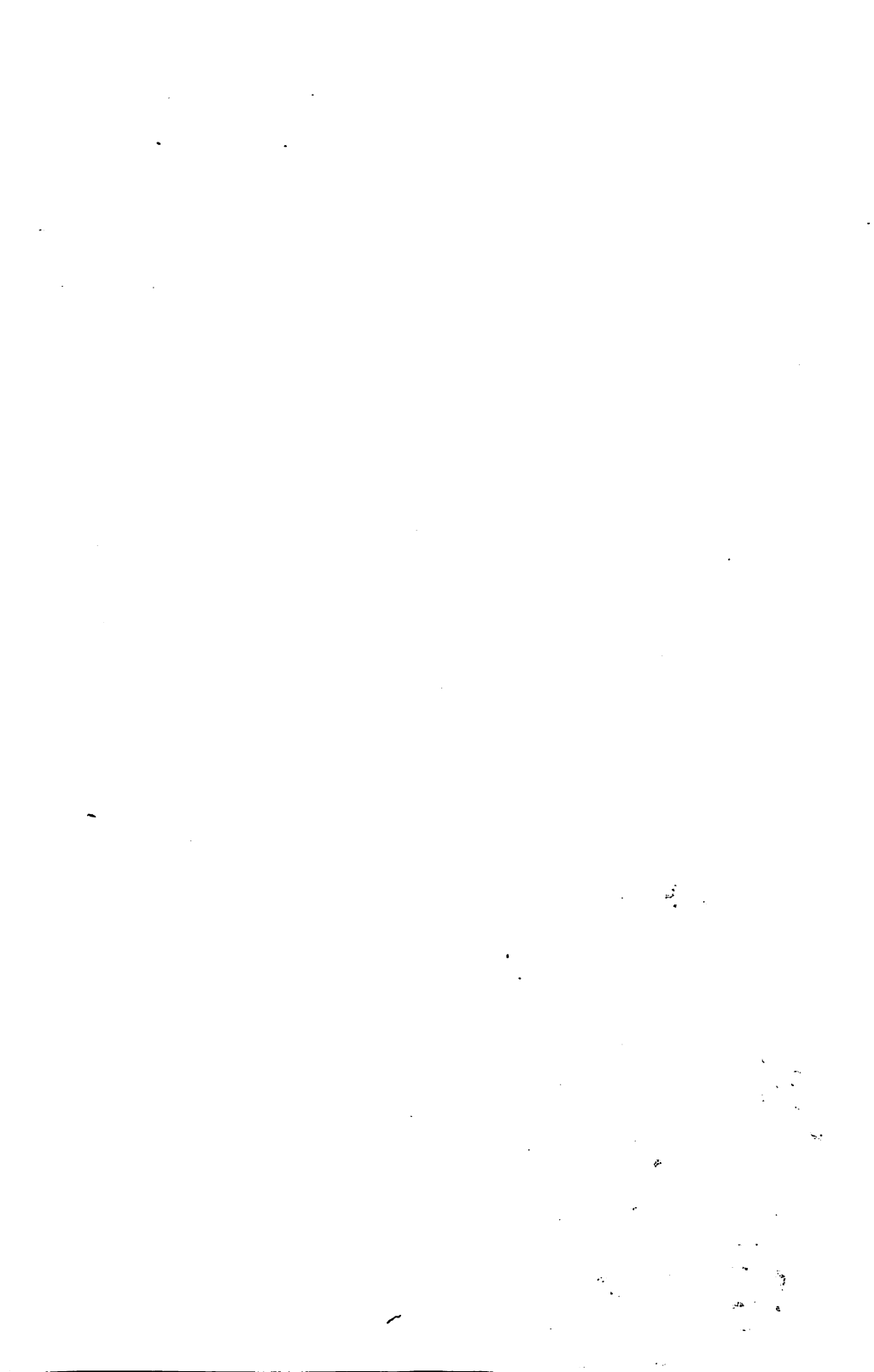
आदरणीय इन्द्रेश जी को
सप्रेम भेंट।
राकेश भारती
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PREFACE

The Prophet Muhammad of Arabia (peace be upon him), when assessed fairly, undoubtedly emerges as the greatest national hero that any country ever produced.

His greatness, however, lies in masterfully exploiting the concept of Prophethood, which, being an integral tradition of the Middle Eastern culture, is less spiritual and more political.

Prophethood is based on the doctrine of revelation: it means that God, the Creator, loves mankind so much that He wants to guide the human creatures to save them from hell. In return for this favour, God demands absolute submission, that is, man must worship the All-Mighty and live by His laws without ever questioning their purpose, validity and relevance.

The medium of revelation i.e. the person through whom God is supposed to reveal His will, is called the Prophet; he is God's Agent on earth. Since God cannot be seen or contacted, the Prophet's word begins to rank as the Word of God, and the Creator, for total lack of ***direct communication with people***, recedes into the background. As a result, the Prophet, who (apparently) claims to be God's most humble servant, rises as the dominant force in God-Prophet relationship. It is he who comes to hold the keys of paradise. Therefore, a person must believe in the Prophet to qualify for heaven; he who believes in *God **alone***, cannot rank as a believer; he is an infidel and must go to hell, no matter how righteous he may be!

This exposes the true nature of Prophethood. If its purpose is to glorify God and guide people to righteousness, then how is it that salvation depends upon believing in the Prophet, and belief in God counts for nothing? Again, if the

aim of Prophethood is to spread righteousness, then how can a righteous person be thrown into hell just for not acknowledging the Prophet? Even more baffling is the fact that God becomes powerless in relation to the Prophet because there is nothing that He can do for those who believe in Him alone.

Since Prophethood seeks to elevate a Prophet at the expense of God, it has, obviously, nothing to do with God or guidance. It is just a political device of the Middle Eastern origin, which enables its operator to achieve his ambitions under the pretence of spirituality. With a view to bridling the curious human mind, the doctrine of Prophethood discourages free will, which is the fountain of free-thinking, enquiry and social progress. Instead, it imposes complete hegemony of fate on man to drive him as if he were an ass.

In fact, Prophethood is the tool of Dominance-Urge, which goads a person to seek the highest possible position in a social or political hierarchy. All the conquerors, heads of states, etc., however, represent ephemeral type of Dominance-Urge because it expires with the demise of its possessor. However, its spiritual counterpart is a lasting phenomenon because a Prophet commands his followers from beyond his grave through the law that he laid down in his holy book.

Since existence is subject to the Principle of Change, no social law is eternal unless there is a body of people, who respects it and is willing to enforce it. It is especially true in regard to a Divine Code, which is held as sacred and true after a passage of centuries despite its total irrelevance to human problems. This is why that religious enthusiasts are always fanatical, utterly opposed to reason. Since a Prophet represents the most severe form of Dominance-Urge, he seeks to create a band of national followers, blindly dedicated and ready to glorify him through all ages. This is what

makes a Prophet a staunch nationalist, who knows that his divine status depends upon the rise and fall of his own people. For this reason, he builds a strong nation through a good deal of effort, making his own glory, the beginning and end of this exercise.

The life of the Prophet Muhammad is a fascinating model of this truth. He welded the fragmented Arab tribes into a unified nation and inspired them with a great political ideal, leading to the establishment of a mighty Arab Empire, which the misguided Muslims of the Indian subcontinent think of as the Islamic Empire, despite the fact that the status of the non-Arab Muslims in it was no better than that of Indians in the British Empire. The Prophet Muhammad was essentially a nationalist. To make the Arabs a pure nation, he even (successfully) carried out ethnic cleansing by massacring and banishing the Jews from Arabia.

In fact, Islam is the most effective tool of imperialism; other nations, usually acquire political and cultural glory through economic power or sword and fire but Islam achieves this aim through the medium of faith-in-Muhammad, the only source of paradise, replete with beautiful virgins, pretty boys and rivers of wine, milk and honey. This lure of paradise has turned all non-Arab Muslims into moths, eager to cremate themselves on the flame of the Arabian cultural hegemony. So blinded are the non-Arab Muslims by the magnitude of the Arabian glory, emanating from the Islamic faith, that the father will kill his own son if he denies its spiritual, legal and moral suzerainty. What can be more fantastic than the fact that Muslims all over the world prostrate towards Mecca at least five times a day. The Prophet gained this singular honour for his country through a spiritual mechanism, which, despite being phoney, appears felicitous, fruitful and fitting. Yet it testifies, not only to the unique political vision of the Prophet, but also offers an amazing study to someone, wishing to engage in

discovering the human skills of marvel, mystery and manipulation.

It is not wishful thinking. I have burnt enough midnight oil to uncover the reality of Prophethood. As this doctrine is an open insult to the dignity of God, who is held as the Perfect and Creator, Islam cannot be a Divine religion. Owing to its deep-rooted tendencies to benefit the Arabs at the expense of its followers belonging to the foreign lands, it is reasonable to conclude that Islam is nothing but the tool of the Arab Imperialism.

Is there anyone who can sincerely answer the points raised in this treatise?

Anwar Shaikh.

Cardiff.

1. 7. 1998.

Chapter One

WHAT IS A PROPHET?

The Prophet Muhammad (peace be upon him) tops all national heroes of the world in greatness, glory and grandeur.

We have heard the tales of Solomon's wisdom, which has done nothing to raise the stature of his nation; whatever, the Jews have achieved, they have done through their own efforts, and at a very high cost, indeed. But, so great has been sagacity of the Prophet Muhammad that, whereas other power-seekers resorted to coercion and bloodshed for controlling the destiny of foreign nations, he devised a self-perpetuating form of Arab Imperialism, which requires no swords, artillery or bombers. This majestic, marvellous and mighty Arabian instrument is called "Islam." In theory, it means "surrender to Allah" but in practice, it is a force of self-subjugation to the soil of Arabia and its cultural institutions!

Is it not amazing that a modern super power like the United States of America, despite showering billions of dollars on the world's depressed, deprived and derided people, cannot win their gratitude, but one thousand million Muslims of this planet, who mostly suffer from pangs of poverty, will save every penny to perform the annual Hajj ceremony, which has been the mainstay of the Saudi Arabian economy for centuries. This is appreciation of what the Prophet may do for them in the next world!

Even more amazing is the fact that the genius of the Prophet has made the Islamic Imperialism so baffling through a stunningly beautiful coat of reverence that nobody has ever dared fathom its depth. This is what gives it the mystique of heavenly success, splendour and superiority.

Islam has become the conqueror of hearts and minds of the depressed, the distracted and the decimated. It is really spectacular how, through a process of brainwashing, it acts as the tranquilliser for those, who have been ravaged by hunger, ignorance and injustice. It provides tranquility through the *hoax of paradise*, which is a place of bliss, blessedness and beatitude, where there is no pain, toil or death. Instead, every man shall be endowed with an everlasting age of 30 irrespective of how old he was when he died; his virility shall be increased a hundredfold, and the Munificent Allah shall bestow upon him no fewer than seventy-two most beautiful virgins, eager to gratify his lust. There is only one condition for the fulfilment of this promise: people must believe in Muhammad and the spiritual supremacy of Arabia, his motherland; they must adore all the Arab heroes, and crave for the introduction of the Koranic Law in their countries to demonstrate allegiance to the superiority of the Arab cultural values.

The net result of this faith is that every non-Arab Muslim has been turned into a moth, restless to cremate itself on the flame of Arab Imperialism. Therefore, it is not surprising that, whereas other dominant nations require guns, tanks and atom bombs to subdue foreign countries, the Arabs need nothing of the sort. Islam does it all for them through a dazzling process of brainwashing.

It may look a miracle but, in fact, it is a specimen of a rare political skill. As Muhammad claimed to be a Prophet, people have come to believe that a Prophet is Divine i.e. a part of Godhead, though apparently, they refer to him as a human.

Since influence of Prophethood has become a major source of mental retardation through its uncanny grip on its believers, it is imperative to establish that a Prophet is just a human, though distinguished by a sense of self-importance

and sharp political skills, which he uses to bestow divinity upon himself by creating a heroic image in people's minds. Therefore, it is vital to ask, "What is a Prophet?"

The Koran declares:

"Perfect are the Words of thy Lord in Truth and justice. No man can change His words. He is All-Hearing, The All-knowing." (Cattle, VI: 116)

According to the Koran (Counsel, XLII: 10), the Bible i.e. the Old Testament and the New Testament, or in the Islamic language, Taurat, Zabur and Anjeel are the words of God. Therefore, they cannot be tampered with, and one can rely upon the truthfulness of the stories that have been narrated therein.

However, it should also be pointed out that the Koran has blamed the Jews and the Christians for interpolating their Holy Books. It is therefore, a self-contradiction of high magnitude, which undermines authority of the Koran itself. But when we bear in mind that the Jews and the Christians adore their Prophets and Patriarchs, one finds no reason to disbelieve the Biblical stories, which are an integral part of the Jewish-Christian faith and tradition. Why should they denigrate their own religious heroes, whom they admire to the tune of worship?

After these introductory remarks, I may add that a Prophet is considered a Divine appointee, who serves as the sole medium of godly instructions to humankind and thus ranks as the pillar of innocence, piety and virtue. So great is his moral stature that he can commit no wrong. The doctrine of prophethood holds him as the ambassador, and model of morality.

To support this Semitic tradition, its followers have

devised tales which lend the most virtuous, vivacious and vibrant character to a prophet, making him the manifestation of God, who is held as the supreme example of righteousness. Since the concept of prophethood has been a great barrier to free thinking and unity of mankind owing to its supernatural and devisive character, one is inclined to examine it with a view to sifting facts from fiction and truth from triviality. For explaining this puzzle with fairness and an acceptable degree of credibility, I intend to review the lives of more than one prophet so that nobody can say that I have picked on one particular prophet to distort the truth.

Having given my reasons for honouring the veracity of Biblical accounts, now I may proceed to describe lives of the following prophets to show that they were human, subject to the law of error, but their followers have made them Divine for seeking refuge in them:

1. Noah,
2. Abraham,
3. Lot,
4. David,
5. Solomon and
6. Muhammad.

1. NOAH

Noah is considered a model of morality owing to his goodness of conduct, greatness of piety and grandeur of virtue. The Holy Koran vouches for Noah's character:

> "God chose Adam and Noah ....."
>
> (The House of Imran: 30)

"And Noah We guided before, and of his seed David

and Solomon, Job and Joseph, Moses and Aaron ....."
(Cattle: 80)

"And We sent Noah to his people:
'I am for you a warner, and a
bearer of good tidings.'"
(Hood: 25)

The Prophet Muhammad treats Noah as a model, a warner and bearer of good tidings. This shows the moral dignity of Noah.

One should also note that there is hardly any annotation of the Koran, which has been possible without referring to the contents of the Bible itself. Further, the Biblical traditions have exerted a tremendous influence on the understanding of the Koran despite all the blames of interpolation and corruption that the Moslem scholars have forged against the Bible.

Noah is a Semitic name; it means Rest or Comfort. According to the Jewish mythology, Adam was the ancestor of mankind but his progeny met near extinction when Noah was about 601 years old.

What did go wrong with mankind? According to the Bible (Genesis 9: 5-6), man became so wicked that it grieved God, who repented for having created him. So, He decided to cause the heaviest flooding by incessant rain; its only purpose was to destroy mankind for purging this planet of sin. In His zeal for morality, God destroyed the bird and the beast without specifying how they might have offended His grace. However, as a reward for Noah's piety, the Good Lord commanded him to build an ark of gopher wood of a particular shape and size for himself, his sons, his wife and his sons' wives along with pairs of fowl and cattle. (Genesis 6: 14-22)

Since every living thing perished except what Noah

was able to save as a reward for his virtues, he ranks as the Hero of the Flood, the second progenitor of mankind and saviour of the fowl and the beast.

Again, as the present race of man comes from the loins of his three sons, namely Shem, Ham and Japheth, all of us happen to be Jews! Obviously, this is the reward of God's moral sense. To show His pleasure for Noah's morality, God established a covenant with him (Genesis 9: 10–17). It is a part of this covenant that He will never again flood the earth. So great was God's resolve to keep this stipulation that He made the rainbow as a permanent symbol of the divine contract for reminding Him to keep it.

After this eulogy, one ought to look at the practical life of Noah to assess his moral magnitude objectively. According to the Bible, he was a husbandman and the inventor of the vineyard culture. He made grape wine; drank it to his heart's content, and indulged in intoxication. One day, when he suffered from the intensity of drunkenness, he lay naked on the floor. Ham just happened to go into his father's room and accidentally noticed his nakedness. He told his brothers, Shem and Japheth, about it. They respectfully covered their father without looking at him.

Having risen from his drunken torpor, Noah realised what had happened. His behaviour towards his own son, Ham, does not glorify his moral sense at all because he became spiteful towards him though he (Ham) was totally innocent by any standard of good conduct. He cursed Canaan, the son of Ham, for his father's innocent mistake. He said that Canaan would be the servant of Shem and Japheth, who would be blessed by the Lord God. Whereas they and their children would prosper, the progeny of Canaan would live to serve them.

The details of this episode are to be found in chapter

19 of Genesis. Noah lived 950 years. His curse, if believed in, does not vouch for his moral excellence as depicted by the Bible. Fancy cursing Canaan for the "sin" of his father. Canaanites, the modern Palestinians are the descendants of Canaan. Thus the cause of eternal Judeo-Palestinian strife is rooted in the moral sense of Noah, yet God chose him to be the second ancestor of mankind!

2. ABRAHAM

He was the Jewish patriarch, who came to be acknowledged as the father of Judaism, Christianity and Islam. He is believed to be the prototype of the faithful man, tested and proven by God. The Koran says:

1. Allah made Abraham, the leader of mankind.
   (The Cow: 115)

2. The best religion has he who follows the creed of Abraham, a man of pure faith, and a FRIEND of God.
   (Women: 12)

3. The Koran tells its followers that Islam is "the creed of your father Abraham, who named you Muslims:"
   (The Pilgrimage: 75)

Abraham, the glorious prophet of God, the prototype of divine morality, was a native of Ur in Mesopotamia. He was told by Yahwe, the Jewish God, to leave his country and people in search of an undesignated land where he would become the father of a new nation. This land turned out to be Canaan (between Syria and Egypt). God promised him that his progeny destined to be a huge nation, would inherit the land.

The Bible tells us that Abraham was one hundred

years old and Sarah, his wife, ninety-nine, when she bore Isaac, their first son. History bears testimony to the fact that, until dawn of the 20th century, the first birth carried a message of death to a forty-year-old woman. How a ninety-nine year old woman gave birth to her first child and yet survived, is certainly against the law of nature. Belief in such a birth during that age, cannot be anything but wishful thinking. Faith has got to be scientific or nearly scientific; this is the message of human advancement and moral thinking. Chaining human mind with superstition is an insult to the moral dignity of man.

It appears that Abraham was less concerned with morality and more with seeking the pleasure of God. This speculation is strengthened by the event narrated in chapter 22 of Genesis; the second verse states that God commanded Abraham to take Isaac "into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

He prepared an altar of wood, tied up Isaac and laid him on it. He actually took out a knife to slay his son but a miracle saved him! Just think about the moral aspect of this happening:

1. Murder is the most heinous thing and a detestable crime against morality. What kind of God could have tried a man with such an abomination?

2. If it was an act of trial, God surely did not know how Abraham would react to such a test. If He did, He was playing a furtive game, which is far below the dignity of God, who claims to be the Creator of this most wonderful world.

3. If God believes in morality, He must hate murder and all those who do this act in the name of God.

> This event also shows Abraham's "standard of perfection." Fancy the craze for salvation, by killing one's own son! Is it really an act of high morality or selfishness? Moral standards require of a father to give his own life to protect his children, and not the other way round.

There is yet another event which gives us an insight into the morality of Abraham. I am referring to his treatment of Ishmael, his other son, from Sarah's maidservant, called Hagar. It is stunning to note that it was Sarah who persuaded Abraham to have carnal relationship with Hagar. Having sexual intercourse with one's wife is a blessing but with someone else, be it a concubine or maidservant, is a sin and a crime. It is only the act of marriage which sanctifies the sensual rights of the spouses. Thus, marital philosophy of Islam, which allows physical intercourse with a concubine becomes enigmatic, and loses its dignity. How a perfect man like Abraham could fall for it? The result was birth of a son called Ishmael, who became the ancestor of the Arabs. The same Sarah who wanted to be a mother through Hagar, became jealous of Hagar and Ishmael. Her pleasure lay in turning them both out of her house and making Abraham abandon them in a desert. Sarah was once a beautiful woman. Abraham could not annoy her because her displeasure would have upset him. God, the Almighty, chose to side with Sarah in this episode! He took the baby Ishmael and Hagar into the wilderness of Beer-Sheba and left them there to die. Again, a miracle saved them. This episode is narrated in chapter 21 of Genesis, and shows both God's and Abraham's total indifference to morality.

There is yet another event which shows that Abraham behaved like an ordinary human. He was as much afraid of death as anyone else. As he sojourned in Gerar, Abimelech, the king of Gerar, took over Sarah. Because she was beautiful, he was sure that the king would slay him to possess

her. (**Genesis** 20: 11) Abraham told them that Sarah was not his wife but sister. One should also note that at a previous occasion (Genesis 12: 11–20) when Abraham entered Egypt, he told a similar lie for the same reason. He was even more afraid of dying on that occasion. Sarah had to join in the mendacity to save him.

Fancy "the friend of God," telling lies to escape death! Imagine God saying to Abraham: "Walk before me, and be thou perfect." (Genesis 17: 1). If this is the character of the Perfect man chosen by God, what can He expect of ordinary mortals? And can He deny them salvation when His own concept of morality is inferior to that of what humans usually practise?

3. LOT

Once upon a time, c. 1900 B.C. there roamed Lot, preaching in the cities of Sodom and Gomorrah, which are now believed to lie under the shallow water south of Al-Lisan, a peninsula situated close to the southern end of the Dead Sea in Israel.

The evil habits of the inhabitants of these cities gave birth to an infamous word i.e. sodomy, which needs no explanation. These cities enjoyed the same reputation in wicked gaiety as some modern metropolises do for gambling and sexual perversions. The extraordinary vice of these conurbations attracted the wrath of the Lord with complete vehemence. The faithful believe, as the Bible says: "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from out of heaven," (Genesis 19: 24–25), thus causing their total destruction. The legendary wickedness and the fate of these gay cities has been the subject of dramas, plays, novels and paintings over the centuries. Yet the waters

of sodomy, instead of subsiding, have been rising steadily to become the whipping waves in modern times for assuming the form of a privileged homosexuality under the umbrella of "humanism."

We are tolerant and keep our grudges to ourselves, but Lot lashed out against it. The degree of disgust, displeasure and distraction is demonstrated by his devastating stand that he took against it. What gave him the courage to preach against sodomy was the fact that he was the appointed Prophet of God, charged with the mission to deplore, deprecate and destroy the evil without fear of discomfort, distress or death. According to the Koran, "God admitted Lot into His mercy; gave him judgement and knowledge, and he was one of the righteous" (The Prophets 70–75). He had the courage to address his people bluntly: "Why do you come to male beings, leaving your wives that your Lord created for you? Nay, but you are a people of transgressors" (The Poets: 165). They did not like his divine warnings of chastisement and told him that if he did not stop preaching against sodomy, he would be expelled from the locality.

Lot, the nephew of Abraham, though admirably daring, did not triumph in his mission. The Good Lord himself became impatient with these people. Having decided to annihilate them, He sent two angels for carrying out the Divine punishment. Mistaking them for ordinary males, men of the locality tried to seize them for lewd purposes. As they had stayed with Lot, he tried to save their honour by offering the agitators his two virgin daughters, whom they refused and persisted in their evil attempt.

Next morning brought the day of reckoning in the form of brimstone and fire (Genesis 19: 24–25). It levelled completely the cities of Sodom and Gomorrah. The only people who survived were Lot, his wife and his two daughters. However, his wife was turned into a pillar of salt

(Genesis 19: 26) for "looking back" against the express command of God. So, there were really only three survivors - Lot and his two daughters. After the total destruction, there was only one place where they could dwell, and that was a cave.

It is at this junction that the Bible says something different about Lot, the prophet of God, a righteous and exalted man. The event is recorded in verses 31-38 of chapter 19 of Genesis. It says that to preserve the seed of their father, first, it was the elder daughter of Lot who had sexual intercourse with him, and the next night came the turn of the younger daughter to seduce her father. They both used the same method of seduction, that is, made him drunk to the extent that in each case: "he perceived not when she lay down, nor when she arose." The result was that they both became pregnant by their own father. One bore Moab who grew up to become the father of the Moabites, and the younger daughter also gave birth to a son called Ben-Ammi who fathered the tribe which came to be known as Ammon.

Giving judgement on the moral perfection of Lot is a delicate matter but one ought to remember two things; firstly, Lot was used to drinking like Noah. Otherwise, he would not have accepted wine. The fact that he also received it from his other daughter, proves his drinking habit.

Secondly, he took no action against his daughters. Instead, he raised his sons himself. It expresses his approval of the whole affair.

One can raise several other points on the issue but it ought to be enough for the thinking mind.

4. DAVID

Plain-speaking is one of the distinguishing features of the Bible. Many a time, has it. revealed the psychological truths, which men infested with vainglory and an exaggerated sense of self-piety, may like to conceal from their fellow-beings. 1 Kings 2: 1-4, speaks openly about David and expresses a fact about male psyche. I may state it in my own words:

As he lay on his death-bed through longevity and physical exhaustion, he shivered with cold and uncertainty. More than his body, it was his enfeebled spirit - once used to a tonant life of toils, tussels and tornadoes, that needed heat to restore his tempestuous tempo of existence. In a flash of sagacious thinking, someone thought of the rejuvinating power of feminine touch.

The royal court immediately ordered the despatch of horsemen "throughout all the coast of Israel" to find a young virgin of exquisite beauty who should fondle the dying David by cuddling him and lying on his chest with a view to stirring up his benumbed desire, and thus release him from the clutches of imminent death by giving him a new will to enjoy a vivacious, vigorous and virile life, once his privilege, practice and priority.

It was not a futile mission because the searchers did return with a young virgin of statuesque charm and elegance; her name as mentioned in the Bible was Abishag, a Shunammite. Despite all this effort, the magic of her youth and beauty failed to revive David because she arrived too late to perform the miracle. David had lost his intellectual and physical capacities to feel her presence.

Who was David? He was the youngest son of Jesse and grandson of Boaz and Ruth. He was born in Bethlehem.

As a warrior, he was the Jewish hero who humbled Goliath, a soldier of gigantic proportions, when he was only a stripling. This gallantry brought him the reward of appointment as an aid to the court of Saul, the first king of Israel.

Of much greater stature is David's religious leadership, which has served as the nucleus of Jewish nationhood and the secret of its survival. The ideal king, as the Jewish tradition treats him, has become the pivot of the messianic expectations. Being the standard-bearer of the Jewish hope, he has always loomed as a promise of fulfilment throughout the heartbreaking fiascos, failures and frustrations of the Jewish history. It is this lofty national stature of David, which prompted the writers of the New Testament to treat him as the progenitor of Jesus. The boundaries of his esteem extend far beyond the realm of Judaism, and cover the kingdoms of Christianity and Islam.

> The Koran says: " ..... David the man of might, he was penitent. With him We subjected the mountains to give glory at evening and sunrise, and the birds, duly mustered, every one to him reverting ..... We gave him wisdom and a sagacious speech ....."(SAD: 15-25)

Stated simply, according to the Koran, David was an exalted prophet of God who had been given command by his Lord over the mountains, birds and the phenomena of mornings and evenings. He was appointed as viceroy by God to rule people justly.

A prophet is supposed to be the model of innocence and moral piety. What does the Bible say about David? It narrates his character in 2 Samuel, and the first Book of Kings. The amazing narrative it contains, shows that a prophet is human, and his exalted moral status is more a

matter of faith than fact:

David, one late afternoon, as he "arose from off his bed" and strolled on the roof-top of his palace, felt his gaze arrested by a beautiful young woman, who was bathing in the privacy of her own home. The sexual temptation that her naked body generated proved irresistable to David; every inch of the damsel reflected the pink hues of the setting sun. David, the slayer of Goliath, fell victim to the fascination of the bathing beauty, bubbling with desire, devastation and dalliance.

Who was she? Her name was Bathsheba. She was the daughter of Elia, and wife of Uriah, the Hittite, a general in David's army. David's approach towards Bathsheba, as demonstrated by the Bible (2 Samuel 11: 4), is quite different from that of a Western knight, who begged favour of his lady love. The humbled monarch, though destined to be the genitor of Jesus Christ, used his eastern privilege to get her. The lady surrendered, yet David retained his piety! Instead of offering himself for the punishment that the Old Testament prescribes for adultery, he felt entitled to carnal indulgence indefinitely. However, the prophet Nathan, had the courage to address David on the subject through a parable. The divine David, first flared up with anger, *and then realising the enormity of his sin, he repented but decided to cleanse his guilt in a novel way. He slept with her again; she conceived for the second time and became the mother of immortal Solomon, the Wise.*

What happened to Bathsheba's first conception by David? Yahwe, the Jewish God, in His wisdom, did not allow the child to live as a punishment to David. But, what did the child dc to deserve extinction? What an example of Divine morality!

The faithful hold that it was a way of purifying David. However, this divine process went a bit too far: he sent for Uriah, Bathsheba's husband, and gave him a sealed letter and ordered him to take it to Joab, the army-commander. The letter contained David's command to expose Uriah to the maximum danger at the battle front. It was, in fact, a conspiracy to murder him. To be able to marry his widow, David the prophet of God, not only caused Uriah's death through this stratagem but many other Israelite soldiers lost their lives in its execution.

Yet God forgave David, the Prophet! Both the Bible and the Koran testify to this fact.

5. SOLOMON

Solomon, the Wise, has been given the dignity of a prophet by the Koran.

Islam does not claim to be the religion proclaimed by the Prophet Muhammad of Arabia but the continuation of the faith that God revealed to Noah and "the prophets after him such as Abraham, Ishmael, Isaac, Jacob, Jesus, Job, Jonah and Aaron and Solomon ....." (Women: 160)

Obviously, Solomon was a significant prophet for being a link in the chain of prophethood. How important was he? The Koran has endowed him with supernatural gifts: as God had subjected mountains and birds to the will of David, He gave Solomon command over the wind (The prophet: 80) and made him ruler of Jinns (giants). Besides, the Good Lord gave him an extraordinary gift of understanding the

speech of birds and animals right down to ants, and thus, he could converse with them in their own tongue.

The Bible, however, presents him differently – a sumptuous king, having ample wisdom and deep understanding, not dimmed by the flashes of royal gaiety, which usually restrict the vision of rulers. He was a man of tremendous sexual appetite and, as stated by the Biblical scholars, enjoyed the novel hobby of concubine–collecting. As a result, he came to possess a harem of three hundred concubines and seven hundred wives, and thus required 1000 female beauties to gratify his erotic desires.

The Bible clearly demonstrates that, when it came to choosing between God and women, he usually opted for the latter. Chapter 11 of 1 Kings gives a clear indication of Solomon's fallibility to the femaie charm. Yahwe, the Jewish God, who is jealous and demands exclusive love and devotion for Himself, has forbidden a Jew to marry a non–Jew; marriage with a gentile is likely to estrange him from Yahwe. Yet Solomon "loved many strange women" because his harem consisted of, not only Pharaoh's daughter, but also women of the Moabites, Ammonites, Edomites, Zidonians and Hittites.

His love of non–Jewish women made him discard God and openly rebel against Him; "his wives turned away his heart after other gods," and he built temples to Chemosh and Molech, the foreign deities to please his wives and concubines. ***Solomon, the prophet, was in fact, a practising idolater.*** This truth is well–attested by the fact that Yahwe, Himself appeared to Solomon twice (1 Kings 11: 9) and warned him that, as he had not kept His covenant and statutes, he would be punished, though retribution would be held in abeyance during his life–time as a mark of favour to David, his father, but it would be unleashed on his progeny, who would lose most of the empire.

The song of Solomon gives us a glimpse of his romantic nature:

"O my dove, that are in the clefts of the rock ....."
(Chapter 1: 14)

In verse 3 of chapter 4, he likens his beloved's lips to a scarlet thread and her temples to a piece of pomegranate.

Again, he says: "Thy two breasts are like two young roes that are twins, which feed among the lilies."
(Chapter 4: 5)

One may call it a mystical style of expression to give it a divine construction, but then mystics are known for their erotic passions.

Solomon's disregard for God is revealed by his distracted disposition for women; it arouses his desires and he admires them as if he were an inhabitant of a dreamland dwelt in by darlings of excessive desirability. The Queen of Sheba's story proves this point. She was enthralled by his tales of wisdom, and "she came to prove him with hard questions" (1 Kings 10: 1). As she was determined to discover whether Solomon's reputation was based on truth or triviality, "she communed with him of all that was in her heart" (1 Kings 10: 2).

This is a true Biblical account of the event because history has recorded some riddles of the Queen of Sheba to portray the joviality of the occasion. She asked Solomon:

"What has ten holes; when one is open, nine are closed; when one closes, nine are open."

"Man" whose navel closes at birth, is said to be the answer

to this riddle. So charmed was she with the prolific and piercing wisdom of Solomon that she burst into an accolade:

"Happy are thy men ..... who hear thy wisdom."

(1 Kings 10: 8)

To influence wisdom with the magic of worldly riches, she gave Solomon a lot of gold, precious stones and great stores of spices. In return, "Solomon gave unto the Queen of Sheba all her desire whatsoever she asked ..... "

(1 Kings 10: 13)

The amorous Queen, infatuated with Solomon's intellect and body, conceived to celebrate the erotic hilarity of this occasion, and gave birth to a son known to history as Menelik 2; he fathered a small African tribe of Jews known as Falasha, whose existence remained a mystery until 1867.

6. MUHAMMAD

The character of the prophet Muhammad has been drummed up out of all proportions by those, whose selfish interests are conveniently served by such an exercise. So important is the issue under discussion that I shall be failing in my duty to humankind if I gloss it over for fear of consequences. Equally, honesty demands that my narrative must be nothing but the whole truth. In view of the significance of the subject, I may examine it in a separate chapter.

Chapter Two

THE PROPHET MUHAMMAD

Abu al–Qasim Muhammad Ibn Abd al Muttalib Ibn Hashim, the founder of Islam and the Arab Empire, was born in Mecca c. 570 A.D. after the death of his father. At first, he was under the care of his paternal grandfather, and after his death, Abu Talib, his uncle, took over his guardianship. When he was six, his mother, Amina departed from this world.

Muhammad belonged to the clan of Hashim, which was a part of the tribe of Quresh and inhabited Mecca where Muhammad was born. Though Mecca was a small town, it was a mercantile centre, and was respected for its sanctuary known as the Kaaba. The Quresh were descendants of Ishmael, son of Abraham, the Jewish patriarch, and claimed that it was Abraham, accompanied by Ishmael, who rebuilt the temple of Kaaba for worship of God but it became the focus of idolatry, which lasted for many centuries. Muhammad died on June 8, 632 A.D.

Since Kaaba was a temple organised on the Indian principle of statue–worship, and Hashimites, the immediate family of the Prophet Muhammad, were its trustees, not only were they all idolaters but also protectors of idol–worship. It is, therefore, not surprising that when Muhammad was born, his grandfather, Abd al–Muttalib *"took the young child in his arms, and went to the Kaaba, and as he stood beside the Holy house, he gave thanks to God. The child was called Muhammad." Obviously, ***the infant was initiated into life according to the pagan rites of his family.***

* The Life of Mahomet by Sir William Muir, page 5.

Surely, the boy-Muhammad would have regularly accompanied his elders to the temple of Kaaba. The hadith no. 5654 (Muslim) states, on the authority of Jabir b. Samura, that the Prophet Muhammad said: "I recognise the stone in Kaaba which used to pay me salutations before my advent as a Prophet and I recognise that even now."

The stone mentioned here certainly means the Black Stone of Kaaba; it could not have paid salutations to Muhammad if he had not been a visitor to this Holy Temple adorned with some 350 statues belonging to different Arab tribes. ***It goes without saying that Muhammad used to visit Kaaba for the same purpose as did his family members, who were pagans, and are roasting in hell for their disbelief.*** His fatherly uncle, Abu Talib, according to Hadith no. 408 (Muslim) is burning in the shallow part of hell despite the fact that Muhammad could not have preached Islam without his most benevolent support. Surah IX: 113 of the Koran illustrates this fact by forbidding the Prophet to beg pardon for any polytheist including his closest relations such as mother (father) or uncles.

One should also bear in mind that, during 605 A.D. the violent floods that swept down the valley, shattered the Kaaba and necessitated its reconstruction. It was Muhammad who sagaciously arranged the fixing of the Black Stone in its proper place. Obviously, he was one of the worshippers of the Temple. ***There is nothing improper in it because people follow the religion of their parents unless they feel a marked change in their attitude towards the ancestral faith. It did not happen to Muhammad until he was forty when he claimed to have received his first revelation from Allah.***

My narrative collides with the well propagated statements to be found in the Islamic books and on people's tongues. In fact, extraordinary tales have been forged to

bestow supernatural grandeur on Muhammad *with a view to exploiting the appeal of his name. This is a clever stratagem of the religious and political sharks, who draw attention to themselves by pretending to be the true devotees of the Prophet but, in reality, they are seasoned hypocrites; the more skillfully they praise Muhammad, the greater their chances to fool his followers with their false piety.*

It has been claimed:

1. God, first created the light of Muhammad, out of which He then proceeded to create everything which constitutes this world.
2. When Muhammad was born, the angels started singing; idols everywhere fell on their faces, and fires of all fire-worshippers in Persia and India became cold.
3. These miracles, including many more, took place because it is claimed that Muhammad was a prophet before birth.

This is all false publicity. If this was true, Muhammad would not have been fathered by an idolater; nor a *pagan woman could have borne him. Again, it totally negates the Koranic evidence, which says that Muhammad received his first revelation when he was meditating in a desert cave called Hira. He was forty years old at that time. Obviously, he had a religion before this event. It could not have been anything but the faith of his ancestors, which

* Hadith no. 2129 (Muslim) clearly states that Allah forbade Muhammad to beg forgiveness for his mother owing to her unbelief.

was idolatry. This statement appears blasphemous but it happens to be the truth, which the Muslim scholars and divines are determined to hide, yet they call themselves "pious believers." The Koran candidly testifies to what I have just mentioned. It says:

> "We have revealed to thee (Muhammad) a
> Spirit of Our (Allah's) bidding. Thou knewest
> not what the Book was, nor belief;
> but We (Allah) made it a light, whereby, We
> (Allah) guide whom We will of our servants."
>
> (Counsel, XLII: 50)

In a nutshell, Allah is telling Muhammad:

1. He (Muhammad) did not know anything about the Koran until he started receiving revelations.

2. Therefore, he did not possess the right faith i.e. Islam, before the commencement of revelations.

3. It is Allah who made His revelations a source of light for Muhammad.

4. Allah guides whom he likes, and Muhammad is one of those lucky servants of Allah.

It is crystal clear that *Muhammad was not born guided.* Therefore, he was not a prophet before birth; neither the world was created from his light. Since he was born as an ordinary human, the miracles ascribed to his birth are sheer fabrications.

If he was really a Prophet before birth, why did he not preach Islam for forty years, and thus deliberately neglected Allah's command?

The Koran makes it clear that Muhammad is a mortal, who is endowed with human nature and therefore subject to the natural law, which states: "to err is human." Here is the testimony:

> " ..... God may forgive thee (Muhammad) thy former and thy latter sins, and complete his blessings upon thee, and guide thee
> on a straight path,
> and that may help thee
> with mighty help." (Victory, XLVIII: I)

In view of the above verses, can anyone deny the fact that being a human, Muhammad had committed sins in the past, and was likely to repeat them in future? He needed Allah's help and guidance to go straight.

> Also note:
> "(Muhammad) ask forgiveness for thy sins and
> for the believers, men and women. God
> knows your going to and fro, and
> your lodging." (Muhammad, XLVII: 20)

If Muhammad was not a human, he could not commit sins, and Allah would not have commanded him to ask forgiveness for his wrong doings. How could such a person be the Light of God to serve as the source of creation?

Faith is the source of irrationality because it commands its followers to believe in what is illogical, ludicrous and unbecoming. If we take off spectacles of faith and look at the life of Muhammad, we realise that he was a human because like all other mortals, he felt hungry and thirsty; both cold and hot affected him; he had human passions, experienced delight and disgust, desired women and made love to them, fell ill and needed medication. He was born through exactly the same physical process as other

humans, and enjoyed a normal span of life. He also died the same way as other humans do. In fact, we are likely to discount all those tales which have been ascribed to him when we read the following in the books of hadith. Here are quotations from Sunun Ibne Majah, volume one:

Aisha, the Prophet's youngest wife said, "I have not seen anyone in such a state of agony (in death-bed) as was the Holy Prophet" (Hadith no. 1685).

Another hadith ascribed to Aisha, states: "At the time of death, the Holy Prophet rubbed water on his face from a jar and begged Allah to help him in his agony" (Hadith no. 1686).

Fatima, the daughter of the Prophet, seeing the state of her father during his death, cried ruefully, "O, my father's excruciating pain!" The Prophet replied, "your father has suffered such a torture that no one else shall experience it until the Day of Judgement" (Hadith no. 1692).

These hadiths clearly demonstrate that, as Muhammad was born and died like other mortals, he could not claim to be superhuman. The Koran also testifies to the fact that Muhammad's living was not free from human weaknesses. Here is the Koranic story of Zaid and Zainab to prove the case, though the Muslim scholars have deliberately misinterpreted it to prove their "piety."

ZAID AND ZAINAB

One is surprised to note that there is no such thing as adoption of sons and daughters in Islam though it claims to be the perfect way of life. This omission becomes more pronounced when we realise that even the legal codes of

antiquity such as Roman Law, acknowledged it as a basic human right to adopt someone as a son or daughter and treat him or her as one's true child. It is because pining for children is a feature of mankind. As every one cannot have a natural son or daughter, people have the right to adopt someone else's child and treat him/her as his own.

Why is there no legal adoption in Islam? To understand this fact we must refer to Zaid and Zainab:

Zaid was kidnapped during his childhood. When eight years' old, he was offered as a slave in the market of Akkaz. Hakeem bin Hazzam bin Khawelid bought him for four hundred dirhams on behalf of his aunt, Khadija bin Khawelid, who married Muhammad and gave him Zaid as a gift. It is said that when the boy's father, Harith, and uncle Kaab, heard of it, they approached Muhammad with the necessary ransom to free him. Thereupon, it is claimed, Muhammad gave the boy complete choice either to stay in his ownership or be free and go with his father and uncle. The boy is said to have opted for Muhammad.

It is an extraordinary event that an eight-year-old child chooses his master in preference to his parents. One is led to believe that there had developed a strong bond of affection between the two, and it must have grown stronger with the passage of time because all Muhammad's real sons had died during their earlier years. This is confirmed by the fact that Muhammad took Zaid to the Place of Hajar, and presenting him to a gathering, declared: "O people, witness the fact that I have adopted Zaid as my own son. From now on, he inherits me and I inherit him."

(Mishkat, Volume 3, p. 340)

It certainly proves that Muhammad not only adopted Zaid as his son but also loved him as a father should.

Who was Zainab?

She was the daughter of Ummaya, who was a daughter of Abdul Muttalib, the grandfather of Muhammad. This made her a paternal cousin of the Prophet. Her real name was "Barrah," which Muhammad changed to Zainab when she became his wife.

The Hadith 3330 (Muslim) narrates that, as the Prophet wanted to set an example of social equality, he approached his aunt to give Zainab in marriage to his son, Zaid. She agreed and they became a wedded couple but things did not work out because she was conscious of her noble birth in comparison to Zaid, who was a freed slave. In arranging this marriage, the Prophet played the role of a father, as prescribed by the Eastern tradition. After all, he was called Zaid bin Muhammad (Zaid the son of Muhammad).

The note no. 1876 on page 723 of Muslim, Volume two, claims that "marriage had come almost to the breaking point and he (the Holy Prophet) had been convinced of the fact that, with this glaring difference in their temperaments, they could not get on as husband and wife. They, therefore, took to the last resort - divorce - and secured separation from each other."

I am afraid that the annotator of the said note i.e. 1876, has resorted to misrepresentation here because the act of separation does not constitute divorce when this process is completed in three stages. There is no evidence that they had separated. It is only an assumption of the zealots. Even if it were treated as a fact, the act of separation does prove that Zaid and Zainab were still married, and not finally divorced according to the Islamic Law. In fact, the word "divorce" does not occur in this context at all.

The annotator further adds: "The Holy Prophet (may peace be upon him) owed great responsibility to Zainab and her family. It was he who had arranged her marriage with Zaid when the whole of her family was opposed to it. It was the magnanimity on the part of the Holy prophet to marry her himself and thus retrieve for her and her family the lost prestige and remove the false conception that the divorce of a woman at the hand of a freed slave ever degraded her social status."

This is another far-fetched explanation. At that time when Arabia experienced the highest temperature of faith, it must have been a great honour to be married to the adopted son of the Prophet.

May be, we should look to the Koran for further annotation. In it, Allah addresses Muhammad as follows:

"When thou (1) saidst to him (Zaid) whom God had blessed and thou hadst favoured, 'Keep thy *wife to thyself and fear God,' and thou was concealing within thyself what God should reveal, fearing other men; and God has a better right for thee to fear Him. So when Zaid had (2) accomplished what he would of her, then We (Allah) gave her in marriage to thee (Muhammad) so that there should not be any fault in the believers, touching the wives of their (3) adopted sons, when they have accomplished what they would of them: and God's commandments must be performed.

There is no (4) fault in the Prophet, touching what God has ordained for him - God's wont with those who passed away before; and God's commandment is doom decreed."

(The Confederates: XXXIII: 37)

* The Koran has quite candidly stated that Zanib was Zaid's wife by referring to her as Zojaka (زوجک) i.e. your wife, but the Mullahs, for expressing their cheap enthusiasm defy the Koran through deliberate misinterpretations.

I have numbered various parts of this revelation for easy understanding:

1. The words: "Keep Thy wife to Thyself" clearly show that Muhammad desired Zainab when she was still Zaid's wife, otherwise, God could not have told Muhammad that he was concealing the truth, and warned him to fear Him (Allah) and not people.

   On the strength of this wording, some annotators have remarked that Zaid, knowing the Prophet's desire, had offered to divorce Zainab in his favour, but the Prophet told him to keep her, and with a view to keeping appearance, added "fear God" as if Zaid was doing an ungodly thing.

2. One cannot doubt the fact that, at the start of the episode, Zaid and Zainab were not divorced as yet. There is no mention of separation here. Therefore, they were still living together as man and wife. This becomes quite clear when read in conjunction with the preceeding note (1).

3. It was an unwritten law of Arabia dictated by custom that people did not marry the (widowed or divorced) wives of their adopted sons. Allah, as in many other cases, abrogated this rule to arrange Muhammad's marriage with Zainab. *I shall explain Allah's laws in relation to the Prophet at the end of this discussion.*

4. To vouch for the holiness of the Prophet, this event is made to look as if it were ordained by Allah, and Muhammad had no choice but to obey! What an innovation it is!

One wonders if Allah has a separate identity of his own. He appears to be the shadow of Muhammad. Look at

the following verse:

> "It is not for any believer, man or
> woman, when God and His Messenger
> have decreed a matter, to have the choice
> in the affair. Whoever disobeys
> God and His Messenger has gone astray
> into manifest error." (Confederates: XXXIII: 36)

It proves beyond a shadow of doubt that Allah and Muhammad are one and the same person because they decide and command together; again, disobedience to Muhammad is disobedience to Allah, and vice versa.

However there is a missing bit which is supplied by hadith 3330 (Muslim). It says:

"Allah's Messenger (may peace be upon him) said to Zaid to make a mention to her (Zanib) about him (Messenger i.e. the Prophet Muhammad)." What does it mean? The note 1877 to this hadith says:. "Note the crystal clear conscience of Muhammad (may peace be upon him) that he deputed Zaid to convey his proposal of marriage to her."

One wonders at the moral sense of the commentator: how does it represent "crystal clear conscience" to persuade a husband to carry someone else's message of love or marriage to his own wife (or even ex-wife)?

However, for better understanding of this episode, I may repeat the hadith 3450 (Muslim, volume 2) which says that the apostle had nine wives and he had appointed a particular night to be with each wife though "all his wives used to gather every night in the house of one where he had to come (and stay that night.)"

One night when the Prophet was in Aisha's house, Zainab went there. While he (the Holy prophet) slept with Aisha, he stretched his hand towards her (Zainab) to hold it, whereupon she (Aisha) said (out of curiosity): "Is it Zainab?" Allah's apostle (may peace be upon him) withdrew his hand. There was an altercation between the two until their voices became loud ....."

In plain English, it means that when the Prophet slept with Aisha, he also quietly held Zainab's hand in the darkness of night. As Aisha noticed it, she became angry and a noisy row broke out between the two. However, the commentator in note 1914 states: "this shows the sense of keen justice of the Holy Prophet (may peace be upon him)."

It is a strange definition of justice. On Aisha's night, she should have had her husband to herself exclusively. Holding Zainab's hand at the same time is a violation of her rights. The fact that she did not like it and became truculent, proves the point.

This episode clearly demonstrates the Prophet's partiality for Zainab. She was not only a beautiful woman but also his cousin. Obviously, the Prophet married Zainab because he was attracted to her. One wonders why Allah thought it necessary to change the customary law of adoption that prevailed in Arabia at that time.

Of course, an adopted child is not a blood relation, yet he or she is legally considered a son or daughter. By the same token a step mother is not a blood relation yet a step son looks upon her as mother and does not marry her.

How is it that the Prophet's wives were legally treated as Mothers of Believers (XXXIII: 5) despite having no blood relationship with them whereas the Prophet could marry any believer's widow or divorcee? What kind of law is this?

Law is law only when it applies to everyone equally, irrespective of social distinction. Abolishing the law of adoption to suit convenience of the Prophet is contempt of Allah, who claims to be the Best of Judges (The Fig, XCV – 8).

That the law must be neutral i.e. apply to the lowly and the lofty, the meek and the mighty, the pious and the profane, with complete impartiality, is also advocated by the Koran:

> "O believers, be you securers of
> justice, witnesses for God, even though
> it be against yourselves, or your parents
> and kinsmen, whether the man be rich
> or poor, God stands closest to either.
> Then follow not caprice, so as to swerve;
> for if you twist or turn, God is aware of
> the things you do."
>
> (Women, IV: 130)

Also note the following:

> "O believers, be you securers of
> justice, witnesses for God. Let not
> detestation for a people move you
> not to be equitable –
> that is nearer to God–fearing.
> And fear God; surely God is aware of
> the things you do." (The Table, V – 10)

These are surely the noblest principles of justice, which must apply to Muhammad with greater strictness and punctuality because he claimed to have been sent by Allah as the Model of Behaviour:

"You (people) have a good example in God's Messenger (Muhammad) for whosoever hopes for God and the Last Day, and remembers God oft."

(The Confederates, XXXIII: 20)

Now, it is obvious that the Prophet, who is Allah's representative on earth, must demonstrate the wisdom and infallibility of the Divine Law through his own action. If he does not do so then it implies:

a. He is neither a representative of God nor the Model of Action, for being above Allah's Law, and secondly,
b. If Allah gives the Prophet dispensation from His own Law, then Allah's Law is no more than a joke because if the Prophet himself cannot carry it out, then how can Allah expect the ordinary believers to obey His commandments?

In fact, there are many instances where Allah has excepted Muhammad from His basic laws and given him dispensation. This is mockery of the law and proves that the Koran is not the Divine Code as it claims to be. Instead, it is the composition of Muhammad, and thus, he can treat himself as he wishes and Allah is only a supposition to serve his purpose. For details, one ought to refer to my article: "Is Islamic Law a Fact or Fiction?" However, to complete this discussion, I may give two examples to prove the point:

1. " ..... a believing woman if she gives herself unto the prophet and the Prophet desires to take her in marriage - a privilege for thee only (Muhammad) not for the (rest of) believers."

(The Clans, XXXIII - 50)

As we know, the Koran allows a believer only four wives at a time. According to this verse, the Prophet is privileged to have as many wives as he likes without any restriction of numbers. This is the reason that he had at least ***nine wives*** at the same time, though some of his biographers put the number at 22.

2. " ..... marry such women
as seem good to you two, three, four;
but if you fear you will not be equitable,
then only one, or what your right hand owns;
so it is likelier you will not be partial."
(Women, IV: 3)

Here fairness i.e. equal and just treatment of all wives is the basic condition of polygamy i.e. having more than one wife. The Koran expressly states that if a man cannot maintain equality of treatment among his wives, he must have *one* wife only.

In fact, it is not possible to be equally inclined towards all of one's wives owing to their personal accomplishments and attitudes. The Prophet was not able to maintain the balance among his wives, who addressed him impolitely. The Koran testifies to this fact:

"Wives of the prophet, you are not as other women,
if you are Godfearing, be not
abject in your speech (towards the Prophet)
..... but speak honourable words."
(The Confederates, XXXIII: 30)

It is clear that the prophet's wives spoke to him in a crude and dishonourable manner. According to a tradition associated with surah LXVI (Banning):

"Hafsah found the prophet in her room with *Marya – the Coptic girl, presented to him by the ruler of Egypt on the day that the prophet had assigned to Aisha according to the fixed rota system. Hafsah threatened the prophet to tell Aisha what she had seen. It caused him extreme distress and he *vowed to sever all his relationship with Marya. So great was the domestic upheaval that the prophet threatened to divorce (Forbidding, LXVI: 5) all his wives and walked out on them to live with Marya exclusively, for about one month. Even the prophet's close followers did not approve of leaving his Quresh wives to cohabit with an Egyptian slave-girl. The Prophet's critics maintain that deserting wives under threat of divorcing them was just a pretext of the Prophet to enjoy the unrestricted company of the young and beautiful Marya.

Hafsah was the daughter of Omar, who became the second Caliph. One day, he had to rebuke his daughter for answering back the Prophet disrespectfully. Instead of apologising to him, she told him that all Prophet's wives spoke to him in the same manner. The prophet's wives did not like Omar's interference and told him to mind his own business. He was horrified by the Prophet's domestic state of affairs.

The cause of this situation was the Prophet's inequitable treatment of his wives. Of course, economically, they all were dealt with equally, but emotionally, it was an impossibility. A family discord of so high proportions demanded the Koranic legal solution i.e. the prophet must have one wife only, but this is not what happened. See for yourself:

* She became the mother of the Prophet's son, Ibrahim.
* This event demonstrates that the Prophet was not only partial towards Aisha but also afraid of his wives; otherwise, he would not have pleaded with Hafsah to keep the secret. In fact, it reveals that the Prophet was not quite candid in dealing with his wives.

"Thou canst suspend whom thou wilt of them and receive unto thee whom thou wilt, and whomsoever thou desirest of those whom thou hast set aside. It is no sin for thee ....."

(The Confederates, XXXIII: 51)

In simple English, these verses mean that the Prophet was not bound by the Law of Fairness. Instead of enforcing it, Allah gave dispensation to the prophet, authorising him to treat his wives at will.

The issues discussed in this chapter are thought-provoking and demand a serious enquiry into the nature and purpose of prophethood:

Chapter Three

The Nature of Prophethood

To understand the nature of prophethood, one must realise that Polarity is the law of existence. It means that, as physical being of the universe depends upon the balance of negative and positive charges, so does the social fabric, which is composed of contradictory forces. This is the reason that we cannot imagine light without darkness, sweet without bitter and good without bad. Exactly the same way, ***Prophethood is the antithesis of free will.*** For better comprehension of this statement, I ought to explain the concept of free will.

What is free will?

Life commences with free will. It is because stones and stars are lifeless despite their durability and lumination; they simply do not have any desire; nor can they do anything on their own, and therefore, lack the ability to make choices, but the lowest organism like an amoeba has desire and the ability to move as it likes. This is the distinction between an inanimate and animate: ***this difference i.e. the desire and ability to make choices is life.***

Again, until free will emerges, existence is mechanical i.e. fully commanded by the law of nature, but free will reduces authority of the natural law and gives organisms the choice of action, making liberty an integral part of living. In fact, free will is the ambassador of a new force called "morality," which means acting according to one's own volition without external pressures.

Since making choices or decisions requires consciousness and knowledge, these two elements are also the branches of free will. This is especially true when we

realise that consciousness (awareness) is an integral part of life.

Thus, we can say that desire, freedom, morality, consciousness and knowledge are the basic components of free will, which cannot operate successfully unless its constituting elements get a fair chance to display themselves. Since life commences with free will, the goal of life is not servitude of any supernatural power i.e. God through worship or prostration, but *purpose of life is self-elevation, as indicated by free will.* This is the reason that we abhor dictation, injustice and vicious commands.

Since polarity is the law of nature, the concept of free will, which means moral choice and the liberty to act accordingly, must also have an antithesis. It is Prophethood, which is the opposite of free will because it seeks to minimise the operation of free will by reducing the scope of human intelligence and the liberty to act accordingly; it uses the bridle of faith to check the human conduct, intellectually, morally and physically. Reason is the light of humanity; this is what exalts man over the rest of beings; prophethood replaces it with faith, which is a form of twilight, bordering on darkness. Thus, man ceases to be a rational being and begins to believe in fairy tales such as Moses dividing the sea to create a pathway for the escaping Israelites; Jesus had no physical father and Muhammad broke the moon into two sections as a miracle. This is how the basic attitudes of life come to be founded on irrationality under the hypnotising force of faith.

In view of history and man's psychological ambitions, I believe that humanity is marching towards perfection through self-elevation. Man's ascent from the status of a savage to the modern cultural stage proves this truth. In fact, man is destined to be a part of Divinity. Having explained this thesis in my book "Eternity," I need not go into details

here, but must emphasise that Prophet is a person who imposes his own Godhead on innocent people and thus deprives them of their own Divine dignity. Why does he adopt this attitude towards humanity? It is because he is a man of massive ego, which is operated by dominance-urge:

What is Dominance-Urge?

To stress the importance of dominance-urge, I may add that, as universe is hierarchical in nature, our social organisation is also hierarchical. The concept of hierarchy is easily understood with reference to a pyramid which is broad at its base but becomes narrower as it rises. Likewise, human society is the widest at the base, constituted by the masses, but as social pattern assumes ascending order, at the apex appears one person, usually a man, known as king, dictator, president or prime minister.

What is it that raises a person to the imperial, dictatorial, presidential or prime ministerial dignity? It is the urge of dominance that motivates a person to rise above his fellow-beings, and he seeks distinction by imposing his will on others. This is the act of dominance. Though social order is hierarchical, it differs from the universal hierarchy; the former is based on a personal ambition which grows even stronger as one gathers more power but the latter is impersonal or neutral because it is based on function and not ambition. The sun may be greater, and life-giving, yet it is not superior to the earth because sun's grandeur is functional and thus neutral in character. Social hierarchy, on the contrary, is fuelled by the urge of dominance, which is an expression of a personal ambition seeking superiority over the rest. Though one can divide it into many branches, it is mainly of two types:

a. Secular, and
b. Spiritual.

a. Whether it be secular or spiritual hierarchy, it is based on the urge of dominance. Secular dominance is represented by gubernatorial grandeur such as the office of a high dignitary of the state, a minister, the king, the president or the prime minister. The purpose of the dominant or the gubernator is always the same – telling people how to live by equating morality with the law. At secular level, the gubernator wants to look public-spirited, that is, someone who lives for public good at the expense of his own happiness. Thus, he imposes his will on people through the agency of law, which he uses to suit his own convenience. For example, to obtain votes, he declares that poverty is the greatest social evil, and thus practises Robinhoodism, that is, he robs the rich to pay the poor for gaining their favour. If he were to alleviate the distress of poverty through the state effort, that is, distribution of wealth, created by the state itself through its own entrepreneurial zeal, it would be laudable. The purpose of this exercise is to seek dominance by manipulating people's votes.

Secular dominance is short-lived, because when a person dies, with him perishes his dominance-urge. However, it may take the dynastic form after him. The father may take measures to enable his son to step into his shoes, perpetuating the family dignity. However, family-dignity owes itself to its founder and thus all the successors rank next to him unless someone has secured greater distinction in his own right.

Dominance urge is not restricted to any particular class of people. Both the high and low are likely to have the ambition to dominate others. In fact, for being the means of self-elevation, it is a part of the evolutionary process. Thus, it is not evil in itself but becomes so, for acting as the tool of self-promotion at the cost of moral considerations. However, there are occasions when a dominant person may be sincere and public spirited but it is rare and serves as an

exception and not the rule.

What is an urge? Think of a motor car in relation to fuel. It may be a great vehicle but it cannot budge an inch without fuel, which serves as its driving force. This is the meaning of "drive" in psychology, the science of behaviour. Urge is just another word for drive. An expression of this urge is found in the dominance-hierarchies found in domestic fowl, birds, baboons, bumble bees, crabs, etc. It is well explained by what is called "Peck Order" and is commonly seen among chickens where bird A pecks the weaker bird B and B pecks the still weaker bird C. In a way, what is called aggressive behaviour is the manifestation of the urge of dominance. It demonstrates lack of rationality and seeks superiority through a show of brute force. One can call it the expression of the law of jungle based on the aphorism: "might is right." A better example is provided by the "lek behaviour" of animals. It can be seen during the mating season in a communal area where the male members fight one another to establish their dominance over their competitors. Through an aggressive behaviour, the winner settles his claim of priority to sex, food and water. Thus dominance-urge turns out to be the mania of self-preference, which is realised through demonstration of ferocity. This fact is equally noticeable in the members of much lower species: wasps of the genus Polistes repress the sexual growth of their immediate young through harassment so that instead of producing their own progeny they must stay around as servants to care for the young ones of their parents. Termites are yet another example of this fact; they achieve similar results by chemical secretions which effectively turn their young ones into slaves for looking after their freshly hatched offspring.

The most effective way of securing dominance is by arousing someone's fear. Biologists have provided good examples to this effect. They point to "presenting," an

inclination of the female members of the macaque monkeys. The term "presenting" refers to the condition of a sexually receptive female which offers itself to the male for copulation. Such a male is the symbol of brute force, and thus carries an air of superiority. Invitation to seduce is certainly the most submissive behaviour which the dominant relishes. This is the main purpose of dominance-urge, which seeks total surrender and humiliation of others through force, feigning and ferocity.

The fact that we find mighty conquerors towering over the palace of history, is owing to the urge of dominance, which prompted them to exploit the human instinct of fear. The magnitude of their conquests has been compatible with the stature of their dominance-urge: Alexander the Great, wanted to build a universal monarchy and Tamburlaine, the Conqueror, declared that, as there was only one God, this earth could accommodate only one king. To accomplish this end, Alexander unleashed terror towards those who resisted his rule, and Tamburlaine devised the policy of building minarets with the decapitated heads of his victims for frightening entire foreign populations into submission.

Behind this carnage and devastation, lay the personal desire of the perpetrator to be acknowledged as the greatest. This is the reason that Alexander the Great wanted to be considered and worshipped as God. History has recorded that, in November 332 B.C. when Alexander left Praetonium for the oasis Siwa, where stood the oracle of Amon, venerated as the king of gods, he was hailed by the priest as the "Son of Amon." Alexander, who had harboured the dream of divinity for a long time, was rather stunned to be addressed as the Son of God. It was then he was told that Philip, the king of Macedonia, though married to his mother, Olympias, was not his true father, because his mother's pregnancy had, in fact, been caused by the necromantic touch

of Amon, the god of gods, who wanted to secure the birth of a mighty prince to release Egypt from the clutches of the Persians. The insight of the priest, who knew the psychological truth of dominance-urge, worked wonders. Alexander, convinced of his numinous stature, demanded to be acknowledged and worshipped as God throughout his empire. The Egyptians were the first to yield to this demand, followed by the Greeks, Persians and other conquered nations. The cult of dominance-urge is more visible among the Roman Emperors. Of course, they were haughty and powerful but they caught the disease of divinity in Egypt where every Pharaoh was believed to be the incarnation of God. This is what influenced the Roman Senate and it introduced the custom of deification i.e. proclaiming a person as God; the death of each emperor was followed not only by elaborate funeral rites, but also daunting rituals of apotheosis leading to a place in the national pantheon, whose sanctity was as inviolable to the Romans of the past as is their belief in Jesus Christ today.

Why does man want to put on the cloak of divinity? There are two reasons for it. Firstly, the dominance-urge goads the dominance-seeker to project himself as the loftiest being. Since God is believed to be the greatest known image, the dominant wants to be thought of as God directly or indirectly. Secondly, contrary to the psychological mechanism of the dominance-seeker, *ordinary man is equipped with Free Will. Thus it is his nature to live a life based on his own choice, which is not possible without freedom of thought and security of fundamental human rights. *Thus man is born to be free.* This is something that a dominant person dislikes the same way as a dog hates a cat and a cat hates a rat. It is because if people could maintain

* Of course, a dominant person is also born with a Free Will but he has the mania of coercing other people's Free Will to maximise his authority.

their freedom, the dominance-seeker would not be able to impose his hegemony on them; dominance simply means maximisation of one's own prerogative by the minimisation of other people's rights. One way of achieving this end is by sheer brute force such as carnage and destruction of property, but this tact works temporarily only because man's love of freedom persuades him to resist the tyrant. Therefore, the dominant has to use some sophisticated ploys which, despite being vicious, must look virtuous; their power of brainwashing should be as great as that of a burning lamp, whose lure proves so irresistible to the moths that they cremate themselves on it without any external pressure.

This is what prompts a gubernator to exploit man's psychological mechanism, which consists of fear and favour. It is a matter of common observation that whatever man does, he does out of fear or to gain favour. This is especially true with regard to hell and heaven; a person adopts a certain faith because he is afraid of hell, and at the same time wants to go to heaven, which ranks as a favour. This is the notion which appeals more to the emotions and less to reason. Yet fear, as one of the basic elements of personality, is the pivot of morality; it is not only restricting but also the guiding factor in behaviour. However, when it becomes irrational it serves as the greatest barrier to reason and thus becomes a source of divergence, deviation and devastation.

Again, fear is the source of both reverence and submission. Therefore, the best way of achieving dominance is through exploitation of fear, which must form a part of one's faith and behaviour. This type of fear is like a mellow stream, perennially fed by melting snow which keeps it flowing year after year, whereas the fear engendered by brute force is like the periodical torrential rain, which causes a flood, but disappears after a short while. *Thus, secular dominance cannot be held for longer periods by sheer brute force. It must be given a touch of*

spiritual holiness in such a way that people learn to fear it reverently and obey it without coercion.

b. Members of the gubernatorial class have realised the value of fear and used it masterfully. This fact brings us to the discussion of the second type of dominance (hierarchy) which I termed as "spiritual."

In fact, it is a tool of the secular dominance, and the razzmatazz which goes with it. What makes it spiritual is the tinge of divinity; a person claims the right to rule and demands submission with reverence on the ground that he is the mouthpiece of God, Son of God or the reincarnated God. Thus he projects himself as divine and a cut above other humans. Those people, whose purpose this assertion serves, back the claimant. Once his divinity is established through plausibility and a sustained campaign of fairy tales, including violence, his dominance becomes as attractive to people as that of a burning lamp to the moths. History is riddled with such examples. I may refer to the Egyptian custom which is relevant to the nature of this discussion:

In ancient Egypt, the pharaoh (king) was identified with the sky-god, Horus and the sun-god, variously known as Re, Amon or Aton. This is the reason that a pharaoh was addressed as Re, Aton and Horus. Scholars have remarked that he derived these epithets, not from his associations with the various deities, but because he was considered the incarnation of everything believed to be divine. Thus, he was God-incarnate in his own right. This belief gave birth to an effective royal theology, which led to the doctrine of the god-kingdom spanning two generations; it means that, as long as a pharaoh lived, he ruled as King Horus but after his death, he became Osiris, the king of the dead. Since all Egyptians died like other humans, they showed special reverence to their pharaoh, who also happened to be their

ruler in the world-to-come. What a royal trick it was to make people obey their monarch to the point of worshipping him. There also grew the tradition of treating pharaoh as God's image, and it was believed that God addressed him as "my living image on earth."

This divine cult of the pharaoh was further promoted by festivals which involved sacrifices, eating, drinking, staging plays, sexual contacts, including all sorts of merriment, yet retaining their numinous character! Whereas worshipping the pharaoh formed part of the reverential fear that his divine power generated, the delight of the fair, counted as the favour for fearing the pharaoh. Scholars have discovered that the festive spirit of these happy gatherings became an integral part of the later Hellenistic i.e. Greco-Roman mystery and salvatory religions including Semitic faiths such as Judaism, Christianity and Islam.

As "the living image of God," pharaoh in his human capacity was also believed to be the servant of God, destined to carry out His work on earth. This is what turned kingship into an institution, which could be termed as divine viceroyalty. It received a special emphasis in the Arabian peninsula. This fact is clearly visible in the history of Mesopotamia. In all its empires such as Sumer, Babylon and Assyria, one finds the prevalence of this doctrine: whether it be a city, country or the state, its head is God, but the ruler acts as His "humble" viceroy whose destiny remains the execution of God's will. However, king's major role was to mediate between God and man.

Moses, as he brought his people out of Egypt, attached special importance to this doctrine. The Jews had suffered tremendous hardships under the rule of pharaoh, who was a (visible) God. Since the Jews could not tolerate the

idea of such a God, Moses introduced the concept of an abstract God, who could not be contacted by ordinary folks directly but it remained "possible" to approach Him through the agency of Moses, the Viceroy (of God).

This viceregal cloak of sanctity that man has worn for centuries, has proved a far more effective vehicle of dominance than brute force. *Another name for this spiritual viceroy is "Prophet."* Since God speaks through him and, may be contacted through him only, the prophet's word ranks as God's Word, and over a period of time, his followers begin to worship him instead of God. This fact shows the climax of dominance-urge, which goads man to claim divinity directly or indirectly and be worshipped as God. *But in the Semitic tradition, a prophet is the servant of God, who mediates between God and man, and because God reveals Himself through the agency of the Prophet only, he becomes more important than God. It is why, if you do not believe in the Prophet, your belief in God and all your righteous deeds become useless. This is how the prophet begins to rank a cut above God and, though the prophet may call himself God's servant, it is God who, in practice, becomes the prophet's factotum. This is the Semitic tradition and exposes the reality of revelation, which is simply man's spiritual tool of dominance. It depicts the impetuosity and severity of dominance-urge, which tempts a man to claim Godhead through the medium of revelation, simply because he wants to be worshipped, that is, loved and obeyed by mankind.*

The difference between secular and spiritual dominance is, that the former perishes when a dominance-seeker, such as a king or dignitary dies, but the latter does not expire with the death of the spiritual dominance-seeker, who commands from his grave by demanding obedience to his

laws, and exhibits an astonishing passion to be adored exclusively by declaring that there will be no more prophets after him. This passion for adoration is the essence of worship, which is the worst form of aggression because it requires the worshipper to humiliate himself through a set of self-debasing rituals, aimed at expressing his total surrender.

Revelation is the most effective tool of securing this purpose because the revelationist (Prophet) declares that he has no axe to grind in it; he claims to do what he is told by God, and being His servant, has no choice but to obey!

The truth is exactly the opposite. It is the prophet who wants to be adored. God is just a euphemism for the Prophet. Revelation is the device to achieve this aim.

What is revelation?

It is also known as the Divine guidance, but in fact, it is the stunning web of hypocrisy that the human mind could weave. ***Without doubt, it is the greatest insult to God:***

1. In chapter 2 of the Koran is narrated the dramatic story of Adam, who has rebelled against Allah's commands because he finds them against the dictates of his free will. It is a proof of the fact that, man neither likes nor needs Allah's guidance (which is another description of revelation). As Adam, along with his wife, is being turned out of the Garden of Eden, Allah says:

   "Yet there shall come to you (Adam and his progeny) guidance (revelation) from Me,

and whosoever follows my guidance,
no fear shall be on them, neither shall they sorrow." (The Cow, 11-35)

Allah knows full well that Adam has turned down His guidance despite the reward of staying in the Garden of Eden where there is no toil, pain or death, and all the luxuries of life are available just for the asking. Yet, Allah insists on sending guidance to mankind through His Messengers i.e. Prophets. ***It is an insult to God because it shows that He does not have the least respect for Himself. He has been spurned rudely by man, yet He desperately wants to send guidance, which has already been proved totally useless. Is Allah really that ignorant and thick-skinned!***

2. From the episode referred to above, it is obvious like daylight that Allah hates Adam's revolt. Therefore, he would have loved to create an obedient Adam. The concept of guidance (Prophethood) shows that it is Allah's attempt to rectify His weakness as the Creator! Thus, revelation is a parody of God for His imperfection, but a praise for the Prophet, who acts as the rectifier of Allah's deficiency!

3. If this universe is a creation, then its Creator has got to be PERFECT. A Prophet is a human, and therefore, imperfect. How can an imperfect mortal represent the Perfect Creator? And the Allah, who depends upon a Prophet, the imperfect, is even inferior to man.

I need not repeat all those arguments here that I have advanced in my books "Eternity" and "Faith And Deception"

to expose the hollow nature of revelation. It is just a political tradition of the Middle East, which enables a secular ruler to rule in the name of God. Such a God is nothing but a clever myth, which enables the Prophet to declare God as the real Master and himself as His humble servant. Thus, he can give his own commands the supernatural aura to fool and snool people for imposing his dictatorship on them. This indirect type of government enables him to do what he likes in the name of God because all his actions count as the Divine Will; he claims that he has no choice but to act accordingly. Thus, whatever may happen to his subjects, he remains blameless.

What a device this revelation is! Even Machiavelli looks a toddler in the Middle Eastern school of politics.

The cornerstone of this political stratagem known as Prophethood is, that God as an act of mercy sends guidance to people so that they can avoid hell to qualify for paradise. Another point to note is that certain souls were appointed as the Prophets even before creation:

> "And when God took compact with the Prophets
> That I have given you of Book and Wisdom,
> then there shall come to you a Messenger confirming
> what is with you – you shall believe in him
> and you shall help him; do you agree?" He said
> "And do you take My load on you on that condition?"
> They said, "We do agree." God said "Bear witness
> so, and I shall be with you among the witnesses.
> Then whosoever turns back after that –
> they are the ungodly.
> What do they desire another religion than God's
> ....." (The House of Imran III: 75)

In a nutshell, these verses mean that Allah called a

conference of the souls of Prophets (before creation) and took a binding promise from them that they would declare Muhammad as the greatest and the Last Prophet and must tell their followers to convert to his religon, which is the true religion of God. Allah stresses here that all Prophets have been given the same principles of guidance as contained in the Book of Guidance i.e. the Koran.

It is just a Muhammadan approach for gaining converts. How could there be a conference of the Prophets before creation? As I explained earlier, according to the Koran, Muhammad himself was unaware of the Truth and knew nothing of the Koran until he was forty years old; it is then, he was "made a Prophet through the agency of Gabriel, who brought him the revelation." Under these circumstances, how could Allah have declared Muhammad as the greatest and the Last Prophet when even four decades after his birth he was not a Prophet as yet? Perhaps, the wiser interpretation of these verses is that Muhammad was never a Prophet because, as it is obvious from the quotation, he was not invited to participate in the pre-creation conference, which all the other "Prophets" attended.

The pivot of Muhammad's prophethood is the Koran, which claims to be the source of guidance to mankind, but this Koranic enunciation does not hold good at all.

> "Say (Muhammad): O disbelievers
> ....
> To you your religion and to me my religion."
> (The Unbelievers, CIX: 5)

Here it is made quite clear that Muhammad was not sent by Allah with a Definite Mission because, according to these verses, the non-Muslims are welcome to their religion, whereas Muhammad and his devotees shall follow their own faith. Thus, ***at the time of declaring his prophethood,***

Muhammad had neither any Divine Code of Guidance nor any design of preaching the "Truth." These things were necessitated by the circumstances as he proceeded with his career. See for yourself:

1. "Thou (Muhammad) art not responsible for guiding them (non-Muslims) but God guides whomsoever He will."

   (The Cow, II: 275)

   "Thou (Muhammad) art only a warner,
   and God is the guardian over everything."

   (Hood, II: 15)

   "Your Lord knows you (Muhammad) very well;
   if He will, He will have mercy on you,
   or, if He will, He will chastise you;
   We (Allah) sent thee not to be a guardian
   over them." (The Night Journey, XVII: 55)

Here one can clearly see that Muhammad has nothing to do with guidance. In fact, these verses show Muhammad as an ordinary person, who himself is at the mercy of Allah for guidance. This was his attitude ***when he was weak and politically a non-entity:*** then he preached:

"No compulsion is there in religion."

(The Cow, II: 255)

But when he became powerful, he declared in the name of Allah:

"The true religion with God is Islam."

(The House of Imran, III: 15)

Then came further messages:

"Whoso desires another religion than Islam, it shall not be accepted of him; in the next world he shall be among the losers." (The House of Imran, III: 75)

Since Islam is the only acceptable religion to Allah, He declares:

"It is He (Allah) who has sent His Messenger (Muhammad) with the guidance and the religion of truth, that He may uplift it above every religion."
(Victory, XLVIII: 25)

Now, as Islam is declared the only True religion, it has to be lifted above all religions. Therefore, those who do not embrace it, stand condemned by the Almighty Allah:

"Surely the worst of beasts in God's sight are the unbelievers." (The Spoils, VIII: 57)

Even one's parents come within this category if they are not Muslims:

"O believers, do not treat your fathers and mothers as your friends, if they prefer unbelief to belief; whomsoever of you takes them for friends, they are evil-doers."
(Repentance, IX: 20)

Since parents are the fountain of love and mercy for their children, the religion that preaches hatred for them on the ground of belief is not the source of guidance but misguidance. This is further proven by the fact that now Allah changes His attitude altogether and declares the revolutionary principle of JEHAD for forced conversion of the

non-Muslims:

> "God has bought from the believers their selves and their possessions against the gift of paradise; they fight in the way of God; they kill, and are killed; that is a promise binding on God..."
>
> (Repentance, IX: 110)

A Muslim is God's soldier, whose life has been bought by Allah in return for paradise. Jehad means killing and robbing non-Muslims if they do not accept Islam when invited to do so. Jehad is considered the best principle of Guidance: prayers, charity, morality, service to the Muslim community, etc. are far inferior forms of guidance. It is the highest symbol of surrender to God (Eman) because a Mujahid (God's soldier) feels no qualms in carrying out Allah's commands even when they involve murder, rape, robbery, injustice, or usurpation of human rights and people's sovereignty.

Following Allah's guidance leads to Paradise, the ultimate goal of a Muslim's dreams. This is the main tool of the Islamic propaganda for attracting converts. Without this charm, hardly anyone will pay attention to this "religion." Since calling people to paradise is the mainstay of Prophethood, the reality of paradise, also exposes the nature of Prophethood. Thus, one is eagerly inclined to know what paradise is:

Paradise is the largest and the sweetest carrot that was ever dangled before the Arabs. Just compare the description of paradise with the burning sands of Arabia, without water, trees, pastures, rivers and gardens. Worse still, Arabia did not have plentiful women, and this is what made the Arabs hanker after the feminine gender. Look at the following verses from the Koran which point to the sexual

appeal of Islam:

> "..... for them (the Muslims) is reserved a definite provision, fruit and a great honour in the Gardens of Bliss reclining upon couches arranged face to face, a cup from a fountain being passed round to them, white, a pleasure to the drinkers .....
> and with them wide-eyed maidens
> flexing their glances
> as if they were slightly concealed pearls."
>
> (The Rangers: 40–45)

Whereas the Chinese prefer flat-chested women, the Arabs are fond of rising bosoms. So, the Koran declares:

> "Surely for the God-fearing
> awaits a place of security,
> gardens and vineyards
> and maidens with swelling bosoms."
>
> (The Tidings: LXXVIII: 30)

The attraction of paradise is made more impelling when wine is made a part of paradisiac living:

> "Surely the pious shall be in bliss,
> upon couches gazing:
> You find in their faces the shining bliss
> as they are offered to drink of wine sealed,
> whose seal is musk ..... and whose mixture
> is Tasnim, a fountain at which to drink
> those brought nigh." (The Stinters: LXXXIII: 20–25)

For better illustration of the point under discussion, I may refer to Hadith Tirmzi, volume two (p. 35–40) which gives details of houris, the ever-young virgins of paradise:

1. A houri is a most beautiful young woman with a

transparent body. The marrow of her bones is visible like the interior lines of pearls and rubies. She looks like red wine in a white glass.

2. She is of white colour, and free from the routine physical disabilities of an ordinary woman such as menstruation, menopause, urinal and offal discharge, child-bearing, and the related pollution.

3. She is a woman characterised by modesty and flexing glances; she never looks at any man except her husband, and feels grateful for being his wife.

4. A houri is a young woman, free from odium and animosity. Besides, she knows the meaning of love and has the ability to put it into practice.

5. A houri is an immortal woman, who does not age. She speaks softly and does not raise her voice at her man; she is always reconciled with him. Having been brought up in luxury, she is a luxury herself.

6. A houri is a girl of tender age, having large rising breasts which are round, and not inclined to dangle. Houris dwell in palaces of splendid surroundings.

Now add to this description of houris, what Mishkat, volume three says on pages 83-97:

7. If a houri looks down from her abode in heaven onto the earth, the whole distance shall be filled with light and fragrance .....

8. A houri's face is more radiant than a mirror, and one can see one's image in her cheek. The marrow of her shins is visible to the eyes.

9. Every man who enters paradise shall be given seventy-two houris; no matter at what age he had died, when he enters paradise, he will become a thirty-year-old and he will not age any further.

10. Tirmzi, volume 2 states on page 138:

> A man in paradise shall be given virility equal to that of one hundred men.

It should be noted that men who are so potent, shall not be inclined to do anything except love-making. This is the reason, that according to Islam, sexual gratification is the ultimate goal of life. This is the true Islamic idea of salvation.

To what has been said above, I may add a bit more about the surroundings of paradise to depict its appeal to the faithful:

> Paradise is constructed in such a way that every brick of gold is followed by a brick of silver; instead of mud or cement, saffron is used to hold them together; even its pebbles are diamonds and rubies. He who enters paradise, shall be free from grief: he will live there forever, remain eternally young and will never die.

> Paradise is generously dotted with streams of milk, honey and wine; its climate is neither cold nor hot but just nice. The inhabitants of paradise shall be given winged horses created out of rubies which will take the rider wherever he wishes.

The inhabitants shall live in palaces and pavilions constructed fr6m the most precious and beautiful diamonds, and every man shall have eighty thousand servants to serve him!

One is inclined to think that the above description of paradise is quite tempting to invite people to Islam. With a view to sharpening the appeal of his message, the Prophet used the device of contradistinction to compare heaven with hell for arousing human instincts of pain and pleasure to secure submission of ordinary man. It cannot be a Divine approach because the God who is so desperate for gaining devotees by such sadistic ploys, lacks the dignity behoving His lofty station. It is a human weakness to be adored and worshipped, and its fountain lies in man's inherent weakness and imperfection, which seek redress through other people's submission, surrender and supplication. ***This is the pivot of dominance urge, which is satisfied by pleas, petitions and prayers of the vanquished and subordinates to convince the dominant of his greatness, glitter and grandeur, which is really not there because man is mortal and intrinsically so vulnerable that he can be humbled any time by disease, death or disaster. It is just vanity, and a form of make-believe, for any man to pretend to be God or live as such through the memory of one's fellow-beings. The true God is too great to concern himself with the prayers or curses of man.***

Having painted the lustiest-picture of paradise, the Prophet proceeds to delineate the sketch of hell:

We are told in the Spider, XXIX: 65 that Gehanna or hell is the place for unbelievers i.e. those who do not acknowledge the divine Duality of Allah and Muhammad. Hell is the most tormenting and terrible place (Salvation, XXV: 65). Why? See for yourself:

"The dweller of Gehenna is given to drink oozing pus, the which he gulps, and can scarce swallow, and death comes upon him from every side, yet he cannot die; and still beyond him is a harsh chastisement." (Abraham, XIV: 20)

"Surely those who disbelieve in Our signs – We (Allah) shall certainly roast them at a Fire; as often as their skins are wholly burned, We shall give them in exchange other skins, that they may taste the punishment.

And those that believe ..... We shall admit them to gardens underneath which rivers flow, therein dwelling forever and ever, therein for them shall be spouses purified." (Women, IV: 55–60)

The Koran tells us about the normal food and drink of the unbelievers (Rangers, XXXVII: 60): there is a gigantic tree called Ez-Zakkoum, which sprouts in "the root of Hell:" its spathes are like the heads of satans; the dwellers of hell eat it and are given a brew of boiling water to drink.

The terror, LVI: 50, further adds that after eating of Zakkoum, they drink boiling water, "lapping down like thirsty camels."

Just note the further description of hell:

It is the roaring fire of God lit over the hearts in stretching columns. (The Backbiter, CIV)

The theme of Ez-Zakkoum is further continued in "Smoke, XLIV: 45:"
"Behold the Tree of Ez-Zakkoum

is the food of the wicked,
like molten copper, bubbling in the belly
like the bubbling water ....."

" ..... As for the unbelievers,
for them garments of fire shall be cut,
and there shall be poured over their heads
boiling water
Whereby whatsovever is in their abdomens
and their skins shall be melted; for them await
hooked iron rods;
as often as they desire in their anguish to come
forth
from it, they shall be restored into it ....."
(The Pilgrimage, XXII: 20)

The Prophet's mastery of contradistinctive description reaches its best when he compares the delights of heaven with the doles of hell consecutively: for example, in the "Tiding, LXXVIII: 20-30," he says:

"Behold, Gehenna (Hell) has become an ambush,
for the insolent a resort,
There in ..... tasting neither coolness nor any drink
save boiling water and pus .....
Surely for the Godfearing (believers) awaits
a place of security, gardens and vineyards
(paradise) and maidens with swelling breasts, like of
age, and a cup overflowing ....."

I do not think that there is further need for quoting from the books of hadith to make readers feel the terror of hell.

The fascination of paradise shall be incomplete without noting the following Koranic verses:

a. " ..... God has ..... provided them radiancy

and delight
and recompensed them for their patience
with a Garden, and silk;
therein they shall see neither sun nor
bitter cold;
near them shall be its shades, and its clusters
hung meekly down,
and there shall be passed around them
vessels of silver, and large drinking
cups of crystal,
Crystal of silver measure
very exactly,
And therein they shall be given to
drink a cup whose ingredient is ginger;
therein a spring whose name is Salsabil
Immortal youths shall go about them;
when thou seest them, thou supposest them
dispersed pearls,
when you see them you see the divine
happiness and a great kingdom.
Upon them shall be clothing of silk
and brocade; they are embellished with
bracelets of silver, and their Lord shall
give them to drink a pure draught.
Behold this is a reward for you, and
your toiling is thanked." (Man, 10-25)

b. These ever-young boys are again mentioned in (Mount, LII: 20)

"While they hand therein a cup one to another
Wherein is no idle talk, *no cause of sin,*
and there go round them youths, their
own, as if they were concealed pearls."

From the above it is clear that besides the most beautiful virgins, there are also boys in paradise:

a.

1. They are immortal i.e. do not age at all.
2. They are so beautiful that they look like "dispersed pearls."
3. They wear clothes of silk.
4. They are embellished with silver bracelets,

And

b. Mount, LII: 20 makes it clear that the concept of sin does not apply to the paradisiac life. Therefore, the cause of wrong-doing does not exist there: whatever the paradise-dwellers do is unquestionable!

Whenever the Muslim divines are asked to explain the purpose of boys in paradise, they say that they are servants of the faithful. One wonders why a servant has to be ever-young, beautiful like pearls, dressed in brocades and bracelets.

A servant can surely be old, ugly and poorly dressed. Let the reader come to his/her own conclusion.

How Allah is desperate for believers! He bribes man with the paradisiac luxuries, and if man does not fall for it, He frightens him with the most sadistic torture of hell. Yet, Allah calls Himself Independent, Absolute and Disinterested!

Allah who has created heaven and hell to gain abject submission of man is extremely selfish, and therefore driven by intense desires. The Koran testifies to this fact:

> " ..... thy Lord accomplishes what He desires."
> (Hood, XI: 105)

Worship is the worst type of flattery. Allah,

whose greatest pleasure is sycophancy and who is driven by desires, cannot be Divine. He is simply a myth. The creator of such a wonderful universe cannot be measured in terms of human fantasy, fear and fanaticism.

Since this is the type of God that the concept of Prophethood proposes, Prophethood cannot be a fact but a fiction.

As we have seen earlier, Prophethood is an insult to Godhead. This is what prompts an enquiry into the *Purpose* of prophethood and one wants to know what a Prophet really wants.

Chapter Four

The Purpose of Prophethood

As we have seen in the previous chapter, a Prophet is only a warner. He is neither a guardian over people nor can he guide anyone. Even Prophet Muhammad is at the mercy of Allah because it depends upon His will whether He will guide or chastise Muhammad. Yet the Muslims ardently believe that Muhammad is the Greatest Guide (Hadi-e-Azam). This is a strange attitude, to say the least. The Koran declares openly:

> "(O, Prophet) verily, you guide not whom you like, but Allah guides whom He will ...."
>
> (The Story, 28: 56)

Never mind guiding anyone, Muhammad is not empowered even to invoke evil upon others. The Hadith no. 397 (Bokhari: V, page 272-73) clearly states that the Prophet Muhammad used to utter damnation upon Safwan bin Umaiya, Shuail bin Amr and Al-Harith bin Hisham. So the following verse was revealed:

> "Not for you (Muhammad)
> ..... (till the end of verse) .....
> For they are wrong-doers."
>
> (The House of Imran, 3: 128)

Obviously, in the true Koranic tradition, *guiding people is no business of a prophet; he is just a warner whose duty it is to tell people what will happen if they do not listen to him.*

What does Koran really mean by guidance? See the truth for yourself:

1. "God guides whomsoever He will
to a straight path." (The Cow, II: 205)

2. "God guides not the people of the unbelievers."
(The Cow, II: 265)

If the truth is as depicted by these verses, then is it not strange that Allah sends the Koran through a Messenger (Prophet), who warns people that if they do not believe it and act accordingly, Allah will throw them in hell (whose description I have already given). Is not the stated purpose of revelation to lead people to the right path? In fact, Allah is desperate for believers, and sanctions murder and destruction of those, who do not accept Him:

"Fight those who believe not in Allah and the Last Day and do not forbid what Allah and His Messenger have forbidden - (fight them) - until they pay the tribute out of hand and have been humiliated."
(Repentance, IX: 25)

Is Allah playing a game with people? Just look at the following:

" ..... if Allah had willed, He would have guided men all together." (Thunder, XIII: 30)

It means that all the misguidance i.e. unbelief, crookery, tyranny, torture, immorality, etc. is a part of God's will. If He is the cause of it, then why does He send Prophets and the "Divine Books?"

Also note the following:

"And whomsoever God leads astray,
no guide has he,
But whomso God guides, none shall lead

him astray; Is not God All-mighty,
All-vengeful?" (The Companies, XXXI:X: 35)

Very candidly it has been stated here that Allah, who guides, also misguides, and He does so to show that He is All-mighty and All-vengeful! What an unworthy concept of Godhead it is!

Again, according to the Koran, all Christians, Jews, Hindus, Sikhs, Buddhists, atheists, etc. are unbelievers. Therefore, being misguided, they shall be thrown into hell. As Allah is the cause of their unbelief, the process of guidance and misguidance is just a game for Him; He surely plays it to make fun of humankind.

Since four-fifths of humankind is still non-Muslim, and hence unbelievers, Allah obviously is more active in the field of misguidance than guidance. Look at the following to realise this fact:

> "Hast thou (Muhammad) not seen how We (Allah) sent the Satans against the unbelievers, to prick them." (Mary, XIX: 85)

Now one can see clearly that the Koranic concept of guidance is so self-contradictory and confusing that it cannot be acceptable to any rational person; guidance must be straight, easy and impressive. Obviously, the Koran has some other purpose. What is it?

This mystery can be solved by referring to the following verses:

> "The unbelievers of the People of the Book (The Old and New Testaments) and the idolaters shall be in the Fire of Hell, therein dwelling for ever."
> (The Clear Sign, XCVIII: 5)

As we all know, the Jews and Christians claim to be monotheists i.e. they believe in One God, yet the Koran has called them "unbelievers" and banded them together with the idolaters. Obviously, according to the Koran, belief in Allah alone, counts for nothing. Therefore, in Islam, Muhammad is the central figure and Allah is just a decorative convenience; Allah is portrayed as All–powerful but He does not have authority to treat a person as a believer even though he/she may be a devotee of His. He is obliged to throw him/her into hell unless he/she believes in Muhammad, too! Small wonder that the Muslims assert:

"BA KHUDA DIWANA BASHAD BA MUHAMMAD HOSHIYAR."

(One may be negligent towards God but one must be circumspect (respectful) towards Muhammad!)

I have already discussed that man has been endowed with the Urge of Dominance, which motivates his behaviour to occupy the highest possible position in social and political hierarchies. Our Prime Ministers, Presidents, Kings, Dictators are the realisation of this urge. Their common trait is, that they all want to command, but their authority perishes as soon as they embrace death. ***However, there is a small band of men, whose Urge of Dominance is the sharpest and the loftiest: they want to command people even after they have become dwellers of graves. Members of this rare group are called "Prophets and Messiahs." They use God for their own ambitions of immortality, supremacy and divinity through an indirect approach; they pretend to be the prophets i.e. servants of God but they wield all the Divine powers in His name, eventually pushing Him into the background.***

This is a stunning process. ***When we analyse it***

carefully, it appears to be of the Indian origin; pondering over the phenomena of nature such as the sun, the moon, the day, the night, the wind, the rain, the lightning, the fire, etc. the Indian Seers came to realise that there is a power of Divine Origin behind each of these spectacles. *That Divine power, they referred to as god or goddess, and started adoring it.* These displays of nature i.e. lightning that could be seen, thunder that could be heard, and wind that could be felt, were the symbols of gods and goddesses, lurking behind these natural pageants. Eventually, the fervour of devotion, led to the shaping of idols, which became symbols of the respective deities. As every idol identified a particular natural phenomenon, it did not represent the totality of Divine Powers, individually. Though devotees were enthusiastic about the greatness of the statues they worshipped, they did not revile the gods of other people owing to their belief that they too, were divine for representing natural forces. This is what created pantheism i.e. the doctrine that identifies God with the universe, leading to the worship of all gods, who collectively stand for the One Ultimate Truth.

There is a clear historical evidence that circa 2000 B.C., the Indian doctrine of polytheism reached the Middle Eastern countries when the Kassites (and later, the Mittanis), who worshipped the Indian gods, conquered these lands. *Prophethood seems to be a close variation of the Indian idolatry: an idol is a symbol or visual aid to recognise the divine power or deity concealed behind it. Though an intelligent devotee worships the god-behind-the-statue and not the statue itself, the ordinary worshipper started treating the idol as the final goal, and the divinity that it represented receded into oblivion.*

It should be borne in mind that when a person claims to be a Prophet, he apparently projects

himself as the shadow, and God as the Reality, but as he possesses an immense dominance-urge, he becomes extremely anxious to reverse the order of priority, that is, people should think of the shadow as the Reality and the Reality as the shadow. This inverse relationship is the real goal of prophethood. And it becomes possible because as in idolatry the idol can be seen but the divinity behind it remains invisible, exactly the same way the Prophet is visible but the God that he represents cannot be seen. Thus the Prophet like an idol secures the status of God, though to maintain app[illegible]rance, he may protest and call himself a human or servant of God. So forceful is the device of prophethood that it makes the Prophet ascend the dignity of God Himself; the more he denies to be Divine, the less he is believed to be human!

Now, let us examine the purpose of Muhammad's Prophethood in the light of this discussion:

To start with, Muhammad asserted that he did not want to be a prophet. He was so upset by the vision of Gabriel that he tried to commit suicide. It was his wife, Khadija, who convinced him through the agency of her cousin Warqa bin Nofal that he was chosen as the Prophet by Allah. Thus, he started assuring people that he was a servant of God, who had been appointed to convey His message. Consider the following to realise the truth:

1. "And if you are in doubt concerning that We (Allah) have sent down on our servant, then bring a sura like it."

   (The Cow, II: 20)

2. The Prophet being a mortal, is equally subject to Allah's reward and punishment:

"If He (Allah) will, He will have mercy on you (Muhammad), or if He will, He will chastise you."
(The Night Journey, XVII: 55)

3. The Prophet is warned by Allah

"Set not up with Allah
another God, or you
will be cast into Hell, reproached
and condemned. (The Night Journey, XVII: 40)

There is a lot of material in the Koran and hadith to show that the Prophet Muhammad claimed to be a mortal and a humble serva t of Allah, chosen to deliver His message. ***But it was so only when he was weak. As he started gaining strength through his political skills and martial endeavours, he began changing his tone, until he was able to claim himself to be Allah's Superior. Here is the testimony:***

1. In the beginning, the entire Koranic emphasis is on obedience to Allah, but with the passage of time, Muhammad finds it convenient to include himself in the Divine dignity:

"Obey God and Messenger (Muhammad)."
(The House of Imran, III: 25)

2. "Obey God and his Messenger: happly so you will find mercy."
(The House of Imran, III: 125)

Note that now the same Muhammad, who cannot bless or curse, has become the fountain of mercy along with Allah!

As the Prophet becomes politically powerful, he acts

as Allah's co-sovereign because from now on whatever Allah does, He includes Muhammad in it:

> "It is not for any believer, man or
> woman, when God and His Messenger
> have decreed a matter, to have the choice
> in the affair. Whoever, disobeys
> Allah and His Messenger, has gone astray
> into clear error."
>
> (The Confederates, XXXIII: 35)

3. *Here comes the climax when Muhammad reverses his role completely and, as a result, Allah and* His angels become his worshippers. It is quite fantastic:

> "Lo! Allah and His angels shower praises
> on the Prophet (Muhammad). O ye who believe
> also shower praises on him and salute him
> with a worthy salutation."
>
> (The Confederates, XXXIII: 56)

It should be noted that the Koranic text uses the words: 1. YASALLUNA (يصلون) and 2. SALLU (صلوا)

The former is the plural form of the verb and the latter is its imperative form. Different translators have translated "yaslluna" as "pray peace to (the Prophet)" or "shower blessings on (the Prophet)." In fact, this is a vain attempt to conceal the intensity of the meaning that this word portrays and, therefore, does not blend in with the general tone of the Koran, which purports to depict Muhammad as a mortal and Messenger.

ASSALAAT (الصلوة) is the noun of the said verb and has exactly the same root. Whenever the word assalaat (الصلوة) occurs, it means ritualised prayer, which an inferior i.e. a human offers to God. For example, one may refer to

Cow, II: 3, 276, or Women, IV: 161. Therefore, it means worship and "yasalluna" is synonymous with yabudun (يعبدون) which also signifies glorification of God. ***Thus the verse XXXIII: 56 means that Allah and His angels worship Muhammad and so must do the Muslims, but with a worthy salutation.*** This extraordinary emphasis in relation to Muhammad is the source of the general Muslim attitude, which I described earlier as:

> "BA KHUDA DIWANA BASHAD BA MUHAMMAD HOSHIYAR"

This is absolutely incredible! In all other religions, it is man who worships God but in Islam, it is God who worships man (Muhammad). Yet the Muslims call themselves monotheists! They are surely the worst idolaters on earth.

However, the faithful have found ways of alloting entirely different meaning to the words as suggested by their natural sense, and have, thus, sought refuge behind a mighty wall of self-deception with the help of far-fetched interpretations to prop up their faith, which cannot stand up to the advancing forces of reason. ***Therefore, they are quick to charge their critics with blasphemy, and are reluctant to accept that Islam is Muhammadanism, and not a monotheistic religion.***

Since it is the practice that signifies the value of a principle, I must refer to the following facts to prove the veracity of the meaning of the verse under discussion:

1. Is it not true that praising Muhammad is an integral part of their daily prayers?

2. Haven't the Muslims perfected a form of Muhammad-worship known as "DAROOD?" "MAJLIS-E-DAROOD"

which has become a routine affair and is considered the chief source of salvation.

3. All Muslim nations have developed a hymnal form of poetry called "NATIYAKALAAM," exclusively dedicated to the most extravagant adoration of Muhammad.

4. QWAALI is yet another musical mode of worshipping Muhammad. It is highly popular among the SUFIS and their followers.

5. SHAHADA, which is the basic confession for every Muslim, includes the name of Muhammad with that of Allah. In the strict Koranic terminology, it is known as SHIRK i.e. associating someone else with Allah. This is the most dreadful sin because:

   "Allah forgives not that anyone should be associated with Him (Allah); less than that He forgives to whomsoever He will. Whoso associate with Allah anything, has gone astray into manifest error. (Women, IV: 115)

   The Muslims must realise that the original Koranic principle is:

   "Allah is the absolute, Owner of praise."
   (The Cow, II: 267)

The Prophet Muhammad achieved this ascendancy over Allah through his doctrine of guidance, which is contained in the Cow, II: 1:

> "That is the Book (Koran), wherein is no doubt, a guidance to the righteous, who believe in the Unseen, and perform the prayer, and expend of that We (Allah) have provided: who believe in what has been sent down (i.e. Koran) to thee (Muhammad)

and what has been sent down before thee, and have faith in the Hereafter (the Day of Judgement): those are upon guidance from their Lord; those are the ones who prosper."

In this context the key-word is MUTTAQI, which has been translated as "Godfearing, pious, those who are afraid of loss" etc. However, in general, it is accepted to mean "righteous." Thus, the Koran guides the righteous only. It is very strange, indeed, because the righteous person is the one, who is already guided by his own good nature. Again, these verses declare that the righteous are those who believe in the Koran and its mythology such as believing in the Unseen and the Day of Judgement, and also offer prayers etc. ***without raising any question at all. Thus, the Prophet Muhammad banished reasoning from the kingdom of faith, making fanaticism the foundation of his creed.***

Having denounced the rational enquiry into matters concerning faith, it was not difficult for Muhammad to raise himself as the greatest Idol of all times. Just see how he did it. He declared:

> "You (the believers) have had a good example in God's Messenger for whosoever hopes for God and the Last Day ....." (The Confederates, XXXIII: 20)

This is how the Prophet appointed himself as the Model of Behaviour for all his followers, who were required to walk, talk, eat, drink, think, dress and physically look like him. He succeeded in this attempt because he further added through the Koran:

> "If you (the believers) obey him (the Prophet Muhammad) you will be guided." (Light, XXIV: 50)
> Again,

1. " ..... If you love Allah, and follow me (Muhammad), God will love you, and forgive you your sins." (The House of Imran, III: 25)

2. "We (Allah) sent not ever any Messenger, but that he should be obeyed, by the leave of God." (Women, IV: 65)

Here one can see how the Prophet Muhammad personalised his authority in the name of God. *Thus, the Islamic theory of guidance has simply come to mean following Muhammad blindly: any question or hesitation is tantamount to blasphemy, which leads to hell. Small wonder that Allah has receded into the background, making Muhammad the greatest Idol of all times. If this statement is examined carefully, the truth cannot fail to emerge: it is well known that this earth has several time zones, which differ from one another gradually. It means that every moment there is some Muslim who is praying to Muhammad!*

One should remember that the Prophet Muhammad secured this unique Godly position not just through wisdom but as a:

1. Politician, and as a
2. National Imperialist.

Let us examine these fundamental truths in the next two chapters.

Chapter Five

Muhammad the Politician (1)

The very nature of prophethood requires its claimant to be a prominent person. Therefore, he must be driven, not only by the zeal of dominance-urge to seek the highest possible social dignity, but also possess sufficient wisdom and courage to achieve this goal. As a Prophet is supposed to be the Representative of God, who is the All-mighty, All-wise and All-Magnificent, the Prophet cannot represent Him unless he is a clever man. Thus, it is reasonable to assume that, without political skill, and the ambition to use it adeptly, nobody can gain the necessary clout to look a God's appointee. ***Since God is power, and power is God, the Prophet must be powerful to appear godly. This is why, the Prophet must be a politician:*** politics is the fountain of supreme power.

It is not just a logical conclusion but an historical fact. Abraham, the founder of the major Semitic religions i.e. Judaism, Christianity and Islam, was a prominent socio-political figure of his time. To start with, he left his own country and migrated to an undesignated land, when Yahwe (the Jewish God) promised him that he would become the founder of a new nation. It is certainly a high and prestigious ambition to be the Father of a nation. Chapter 14 of Genesis, contains a narrative about the local kings. Since many of these kings were Abraham's confederates, he was certainly a political magnate himself. This is further certified by the fact that, when the kings of Sodom and Gomorrah fled from the battlefield, and in an orgy of plunder, kidnapped Lot, Abraham's nephew, it was he, who "armed his trained servants, born in his own house, three hundred and eighteen, and pursued them (the kidnappers) unto Dan" (Genesis 14: 14).

Abraham's household, consisting of 318 well-trained servants born there, was certainly a princely home. A prince, a king, a prime minister, a president or a dictator is essentially a politician because government is nothing but a political practice. This is the reason that all well known Semitic prophets were political leaders of their people. Moses, David and Solomon are some of the examples. Muhammad, who claimed to be the Last of the Prophets, also belonged to the Semitic group. Therefore, he had to be a politician in the tradition of Prophethood.

The truth is that he possessed more consummate political skills than any of his predecessors. He used the old principle of creating personal and family alliances through nuptial ties for political aims. This is the reason that all four members of the Caliphate that succeeded him, were matrimonally related to him. Abu Bakr and Omar were his fathers-in-law, and Uthman and Ali were his sons-in-law. Without the contributions of these men, Islam would have faced extinction in its embryonic form.

It goes without saying that prophethood has nothing to do with spirituality and religion. It is a complex, compulsive and cunning political doctrine of the Middle East, which treats God as the biggest pawn in the political game to realise the personal and national ambitions of the man, who claims to be the Prophet.

In a small treatise as this, it is not possible to examine careers of all the major Semitic Prophets. Therefore, I shall discuss the political role of the Prophet Muhammad in relation to Abdullah b. Ubayy.

Who was Abdullah b. Ubayy?

For being the Chief of the Khazrajites, he was the

most powerful man in Medina. He was considered an uncrowned king by the people of the locality. As Muhammad took refuge there, his message started spreading among the locals, and the converts were enthused by loyalty to the Prophet. Thus, the old tribal feuds of the Aus and Khazraj (Abdullah bin Ubayy's tribe) began to subside owing to their newly found religious fervour. This novel spirituality gradually tilted the political balance against Abdullah b. Ubayy, who had enjoyed power almost exclusively.

His dislike of Muhammad, and Muhammad's policy towards him is reflected by an episode, reported by an early historian of Islam, Ibn Hisham:

"Sa'd Ibn Obada fell ill, and Muhammad rode an ass to enquire after the health of Sa'd. On his way, he saw Abdullah bin Ubayy sitting in the company of his friends under the shade of house-trees. As a matter of courtesy, the Prophet alighted, and after greeting him and his companions, he recited certain portions from the Koran and invited them to accept the Faith that he preached. Abdullah bin Ubayy listened to him quietly and then remarked: "Nothing could be better than this discourse of thine, if it were true. Now, therefore, do thou sit at home and whoseover cometh to thee, preach thus unto him, and he that cometh not unto thee refrain from troubling him with that which he dislikes."

These remarks of Abdullah bin Ubayy were so uncouth, unbecoming and undesirable that the Prophet felt grieved. Reaching his destination, when he told Sa'd bin Obada what had happened, Sa'd replied: "Treat him (Ibn Ubbay) gently, for I swear that when God sent thee unto us, we had already strung pearls to crown him, and he seeth that thou hast snatched the kingdom out of his grasp."

Early Islamic history reveals that ***Sa'd bin Obada's word: "treat him gently" became the guiding political***

principle of Muhammad towards Abdullah bin Ubbay. Realising the expanding power of the Prophet, he soon calculated that he was not in a position to mount an open challenge to topple his rival from the political pulpit that he had occupied. So, he organised an underground movement, which in the Koranic terms is known as the "Hypocrites." This was a class of people, who apparently professed to be true Muslims, but at heart, hated the Prophet and wished him ill. Abdullah bin Ubayy became their leader.

As I shall discuss later, ***hypocricy*** is the worst form of unbelief, and carries a terrible punishment under the Islamic law. With a view to curtailing this discussion, I shall narrate only three events, which demonstrate clearly that Muhammad's role was not consistent with the stated spirit and principles of Islam. Since it was politically motivated, and it did lead to the Prophet's total grip on Arabia, ***he was simply a statesman, who used the old Semitic tradition of Prophethood, which has proved an effective political weapon over the centuries:***

1. In the Battle of Uhad, the Prophet had initially 1,000 combatants: 300 of them belonged to Abduallah bin Ubayy. As the cry for morning prayer was raised, and the whole Muslim army knelt in prayer, Abdullah bin Ubayy collected his 300 men and marched back to Medina, leaving the Prophet to face the enemy with his 700 followers.

   This was an example of high hypocrisy, yet the Prophet never invoked the Islamic punishment against the Chief of Hypocrites. Not only religiously but also militarily, it was a most heinous crime because it led to the defeat of Muhammad, causing death of his many followers.

   When the Prophet won the Battle of Badr, which

gave the real start to his apostolic career, he claimed Allah had sent angels to fight for him, contributing to his victory.

One wonders, why Allah did not send any angels to assist His Messenger when His reinforcement was really needed after the desertion of the Hypocrites.

2. Imputing adultery to Aisha, was another most dreadful act of Abdullah bin Ubayy. This slanderous charge caused untold misery to the Prophet's household. According to Hadith no. 6673 (Muslim), Aisha said: "Woe be upon those, who harboured doubts about me, and the most notorious among them was Abdullah bin Ubayy, the great hypocrite."

   It was a dreadful conspiracy, capabie of undoing the entire work of the Prophet. Even Allah took serious notice of it and revealed the following verses:

   > "And those who cast upon women in wedlock, and then bring not four witnesses, scourge them with eighty stripes, and do not accept any testimony of theirs ever ..... "
   >
   > (Light, XXIV: I)

   The Prophet as God's appointed Judge did flog the other false accusers of his wife but he did not touch Abdullah bin Ubayy, the chief instigator of this msichief.

   A true Judge of God would have imposed the Divine punishment on such a despicable calumniator as Abdullah bin Ubayy. Only a politician could ignore it to suit his convenience. So grave was the nature of this crime that the innocence of Aisha debarred all considerations of mercy, yet the Prophet's inaction amounted to an

honourable discharge for the perpetrator.

3. Chapter MCLIII of Muslim contains hadiths nos. 6677 to 6681, all dealing with the various aspects of Abdullah bin Ubayy's burial. In a nutshell, they state, when Abduallh bin Ubayy, the Chief of Hypocrites, died:

   a. The Prophet brought him out of his grave (just before his body was to be covered with earth), placed him on his knee and put his saliva in his mouth (to sanctify him). He had already given his shirt to use it as a shroud for Abdullah bin Ubayy.

   b. Abdullah bin Ubayy's son begged the Prophet to say his father's funeral prayer. As he got up to pray for the deceased Hypocrite, Omar, realising the enormity of such an act, "caught hold of the garment of Allah's Messenger (may peace be upon him) and said: "Allah's Messenger, are you going to conduct prayer for this man, whereas Allah has forbidden you to offer prayer for him?" ..... the Prophet replied: "Allah has given me an option as He has said: Ask pardon for them, or ask not pardon for them; if thou askest pardon for them seventy times, God will not pardon them. (IX: 80), and I am going to make an addition to the seventy."

However, I should also mention the addition that has been made to the Hadith no. 6680: "Do not offer prayer for anyone of them at all and do not stand upon their graves (IX: 84)."

Nobody knows the exact chronological sequel of the Koranic verses. This is why the Western scholars have remarked that the Koran has been written "back to front." The above mentioned addition to hadith no. 6680 appears to be a far-fetched endeavour to justify the Prophet's action.

The fact that Umar caught hold of the "Prophet's garment" to stop him from praying, clearly shows that the Prophet's followers knew well that it was un-Islamic to pray for a hypocrite, a polytheist or an unbeliever. If this was not true, Omar would not have dared interfere with the Prophet

It should also be remembered that, according to the Muslim scholars, there are some fifty occasions when Omar's thoughts, opinions and suggestions were confirmed by Allah in His revelations and afterwards formed part of the Koran, yet Muslims insist that this is a book from Allah, who admits no associates in anything He does!

The Hadith no. 5903 (Muslim, IV) confirms that the Koranic verses about determining Kibla, veiling women and deciding the fate of the prisoners of Badr, are Omar's judgements that have been incorporated in the Koran.

What Muhammad did was a political exercise to woo the rest of the hypocrites. Omar's judgement *(IX: 85) was made a part of the Koran as an act of rationalisation, which seeks to conceal the political nature of Prophethood. Considering the close sequence of the verse IX: 80 and IX: 85, one wonders why this total forbiddance should come to Allah's mind so quickly after the event!

Judging by the Koranic Law, the Prophet had no such option. See for yourself:

> " ..... and slay them (hypocrites) wherever you find them; take not to yourselves any one of them as friend or helper ..... " (Women, IV: 90)

* And pray thou never over any of them when he is dead, nor stand over his grave; they disbelieved in God and His Messenger, and died when they were ungodly.

This is because hypocrites are unbelievers, and a Muslim has the duty to despise, detest and destroy them. See the following:

1. "The hypocrites seek to trick God, but God
is tricking them ....
O believers, take not the unbelievers (hypocrites)
as friends instead of the believers ..... surely the
hypocrites will be in the lowest
reach of the Fire (hell)." (Women, IV: 140)

2. "O Prophet, struggle with the unbelievers and hypocrites and be thou harsh with them; their refuge is hell ..... " (Repentance, IX:: 70)

In fact, hypocrites are twice as evil as unbelievers because the former will receive double the punishment.

3. "And some of the people of the City are grown bold in hypocrisy ..... We (Allah) shall chastise them twice ....." (Repentance, IX: 100)

4. " ..... They (hypocrites) are the enemy;
so beware of them. God assail them!
How they are perverted." (The Hypocrites: LXIII: 4)

The Koran does not allow a Muslim to pray for his own parents if they happen to be unbelievers. According to hadith no. 2129 (Muslim), Allah would not allow the prophet to pray for his own mother! How could he have legally prayed for the Chief of the Hypocrites? It is all politics. It is interesting to know how the Prophet achieved his political aims.

Chapter Six

Prophet and Nationalism (2)

Nationalism is the natural and most effective weapon of a Prophet, who wants to be loved and worshipped as the *only* God because of his immense dominance-urge, which tolerates no equal or rival. This is the reason that Muhammad made the following principle as the cornerstone of his prophethood:

"There is no God but Allah."

Allah is the Arabic name of God. Apparently, it signifies monotheism (existence of One God) but as Allah, along with His angels, worships the Prophet, ***it is Muhammad, who is the only God.*** Muhammad maintained his uniqueness by a further claim that he was not only the greatest but also the Last Prophet.

Seeking mass acknowledgement as the only God through proclamation of prophethood is a very difficult task, indeed, because the claimant wants this honour eternally, and not for a limited period. Nationalism is the most suitable vehicle for achieving this end: the Prophet raises a devoted band of his own nationals, who speak the same language, share the same cultural traditions, and love the same motherland. It makes unity easy for achieving the goal. The Prophet's wisdom lies in assuring his followers that their dignity or degradation is proportionate to their sincerity of belief in him, and acting upon the Law that he has given them; ***the master stroke is that the Law such as the Koran is projected as divine and eternal. Since Prophet is the fountain of the Divine Law, devotion to it, in fact, becomes an act of adoring the Prophet, who is depicted its ultimate goal because it is he who gets his followers into paradise.***

However, it should be understood clearly that a Prophet is the most sincere leader of his nation in terms of wishing them glory, greatness and grandeur. It is because the loftier his nation, the greater his chances to be established as the Divine through its efforts: surely, a cat is more capable of performing higher deeds than a mouse. Unless, a Prophet has strong national leanings, he cannot arouse the national pride of his people. *There is a stack of evidence available to demonstrate that Muhammad was a great national leader because he believed in the racial superiority of the Arabs, and he used the device of Prophethood to achieve this goal. Yet the Muslims insist that Muhammad had nothing to do with nationalism, and his message is based on human love and international brotherhood.*

Instead, they claim that being a Prophet, Muhammad came to eliminate the last traces of shirk i.e. idolatry, which holds that there are other gods besides Allah; so enthusiastic was he in this respect that he declared all sorts of images including portraits and pictures as un-Islamic. This truth is fully attested by the following hadiths reported in Volume 7 of Bokhari: 840, 841, 842, 943 and 844.

How desperate Allah is for making people believe in Himself to the exclusion of all others! Yet, He claims to be the All-mighty, and the Creator. If it were true, He could have arranged creation in such a way that man would not have believed in any god but Allah, who could have thus saved a lot of nagging chagrin to Himself and also spared the most horrendous torture that anti-idolatry forces have caused to human-kind by way of religious hatred, leading to mutual destruction and carnage. *If Allah really sent Muhammad for this purpose, then it proved to be an abortive exercise because there are infinitely more images in the world today than when Muhammad came to destroy them. Even the Muslims themselves have*

become the worst kind of idolaters: they all want to stuff their pockets with currency notes that carry the figure of some national hero; they possess cameras to photograph their loved ones, own television sets to watch pictures and have film industries in their countries.

Surely idol-bashing could not have been the apostolic purpose of Muhammad. If it was, then both Allah and Muhammad failed completely because, instead of disappearing, idolatry has multiplied itself. It does not prove that Allah is All-wise or All-Mighty. Does it?

However, when we assess the greatness of Muhammad in national terms, he tops the list of national heroes. The evidence to this effect is so overwhelming that only the naive will fail to see it:

The people of Muhammad i.e. Arabs, were divided into small tribes, perpetually at war with one another; poverty and ignorance had reduced them to extreme insignificance. *On the contrary*, the Jews, who settled in various parts of Arabia i.e. Mecca, Medina and Taif, enjoyed a high status owing to their grip on national trade and commerce. The Jewish superiority sprang from their religion, which states:

1. The Jews are the chosen people of God, and hence the superior race. (God could not choose second-class people to call them as his own. Could He?)

2. Yahwe, the Jewish God, had laid it down as the basic principle for the Jews that they should pursue the course of riches. In fact, they should be so wealthy that they ought to lend and not borrow.

3. The Bible had bestowed supernatural reverence on

Jerusalem, the chief city of the Jews.

4. It was a Prophet, called Moses, who had welded his people into a nation and enthused them with the zeal of racial ideal demanding power, pomp and prestige.

As the Arabs practised idolatry, closely resembling the *Indian model, they did not have direct consciousness of a Prophet or Messiah. Since it is the Jews who popularised these concepts, which had contributed to their national unity and uniqueness, adopting their doctrines to create a similar Arab nationhood, would be a great model to follow. Not only the national appeal of the Jewish principles was tempting to Muhammad, but the fact that Abraham was a common ancestor to both the Jews and the Arabs also proved to be an irresistible factor. However, there was one major drawback: the Torah declared the Arabs inferior to the Jews because they are held as descendants of Ishmael, fathered by Abraham but borne by Hagar, who was Sarah's bondwoman of Egyptian origin, whereas Isaac, was borne by Sarah, Abraham's wife. Therefore to vouch for the superior birth of Isaac, the Jewish ancestor, the Bible declares: "But my (God) covenant will I establish with Isaac ..... " (Genesis 17: 21).

Though God gives Isaac priority, He does not neglect Ishmael: "And also of the son of the bondwoman (Ishmael) will I make a nation, because he is thy (Abraham's) seed" (Genesis 21: 13).

In chapter 17: 20, this Divine undertaking is more pronounced: "And as for Ishmael ..... I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, I will make him a great nation."

* For details, see my article: "India And Democracy."

However, a deeper study of the Old Testament shows that Ishmael is not being shown these favours in his own right but because he is someone from Abraham's seed. It is the divine Covenant that makes a person God's Lieutenant or Vicar on earth with godly powers, properties and priorities. And this covenant is with Isaac. This is the reason that God declares:

> "For thou (the Jews) art an holy people unto the Lord thy God: the Lord thy God, hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth" (Deuteronomy 7: 6).

To maintain the Jewish superiority, God emphasises:

> "The Lord shall open unto thee (Jews) His good treasures ..... and bless all the work of thine hand: and thou shall lend unto many nations, and thou shall not borrow" (Deut. 28: 12).

Again, the Bible (Genesis 22: 9-12) states that the honour of being sacrificed to God was bestowed on Isaac, to make him the worthy father of the Chosen race.

These verses, not only announce superiority of the Jewish race, but also hold the Arabs in gross contempt compared with the Jews. A nationalist of the stature of Muhammad, could not digest such an insult. His national pride prompted him to devise an alternative to degrade the Jews and elevate the Arabs. The following hadith explains this truth:

> "Of the two tribes that God chose as the best were the descendants of Ishmael and Isaac. God preferred the children of Ishmael (Arabs, to the children of Isaac - the Jews). Then God created Muhammad in

the chosen tribe of the Quresh (the descendants of Ishmael) and then he chose his family as the best among the Quresh families and created Muhammad as the best of all men." (Jame Tirmze, Vol. 2)

One can see here the racial pride of the Prophet; he not only exalts the Arabs over the Jews but also prefers his own family (Hashemites) to the rest of the Arab clans. Finally, he asserts his own superiority over each and every member of mankind to rank as Khair-ul-Bashar (the best of men). It is strange that the non-Arab Muslims eagerly quote the Prophet's Address of the Last Hajj to prove that there is no colour distinction or nationalism in Islam. This address is, obviously, a forgery because it contradicts the principles and practices of the Prophet. Again, one should remember that members of the Prophet's audience at that occasion, were *all* Arabs except a few slaves of the African origin. As the Arabs have different colours, the Prophet's remarks regarding colour apply to the Arabs and not the Africans, who were never given high posts in the Prophet's administration. One must also remember the famous hadith:

"Love of one's motherland is an integral part of faith."

The above quoted hadith clearly testifies to the Prophet's national zeal and demonstrates his effort to convince his fellow-Arabs that they are superior to the Jews, whose racial ties were forged into a distinct nationhood with the force of religious manipulation. ***Obviously, this is the reason that Muhammad, following the Mosaic model, invented Islam to glorify Arabia.***

Muhammad was a wise man. He knew that the Jews of Arabia had tremendous economic resources and social expertise. If they could be persuaded to become a part of the Arab nationalism, Arabia would stand to gain a great deal from this amalgam. Therefore, as a first step, he held out

an olive branch to them. It was a psychological approach, which sought national union by exploiting the common ancestry starting with Abraham. *It was a serious attempt to raise a Super Semitic Nation.* Consider the following facts:

1. The Prophet commences his national campaign by acknowledging the Jewish claim of racial superiority. The Koran says:

   "Children of Israel, remember My (God's) blessings wherewith I blessed you, and that I have exalted you above all beings."

   (The Cow, II-115)

2. It is difficult to change one's relgion, but the Prophet Muhammad's genius made it easy to swallow the pill of conversion. He declared Islam was not a new religion but a continuation of the faith that Allah had handed down from Prophet to Prophet:

   "He (Allah) has laid down for you as religion that He charged Noah with, and that We (Allah) have revealed to thee (Muhammad) and that we charged Abraham with, Moses and Jesus ..... "

   (Counsel,XLII: 11)

3. With a view to alleviating the Jewish fear that accepting Islam might destroy their national identity, the Prophet Muhammad even accepted diminution in his own status; he declared that Islam is the religion of Abraham, the Jewish patriarch:

   " ..... your religion (Islam) being the creed of your father Abraham: He named you (the followers of Muhammad) Muslim." (The Pilgrimage, XXII: 75)

4. To drill home the message of Jewish–Arab unity, the Prophet bestows lavish praises on Abraham:

   "Follow you the creed of Abraham (Islam), a man of pure faith, and no idolater."(The Bee, XVI: 120)

5. "No, Abraham in truth was not a Jew: neither a Christian, but he was a Muslim."
   (The House of Imran, III: 60)

6. "We (Allah) chose him (Abraham) in the present world, and in the world to come, he shall be among the righteous." (The Cow, II: 120)

7. Adoption of Jerusalem as the Kibla or direction of worship by Muhammad, is the master stroke of his political acumen, which also proves that for raising a Super Semitic Nation, he was fraternal, flexible and far-sighted. As I shall explain in another chapter, it was a political act of high courage, which could not be taken without stupendous good will. In fact, it was a supreme example of sacrifice, which only a man of Muhammad's stature could envisage. Had the Jews listened to the Prophet, the unrivaled glory that Kaaba has enjoyed for the last fourteen centuries, would have belonged to Jerusalem, bestowing divine reverence on the Jews, instead of the unspeakable condemnation that they have suffered in the world of Islam since its inception.

The Jewish refusal to embrace Islam, turned the Prophet against them, and he decided to raise a purely Arab nation instead of a Super Semitic Nation. Considering the ferocity of the Prophet's anti-Jewish action, it is obvious that he thought of Judaism as a permanent threat to the Arabs and his creed. Therefore, he prepared a master plan:

1. To raise a pure Arab nation by ***eliminating the Jews*** from Arabia.

2. To make Islam the tool of ***self-perpetuating Arab Imperialism*** in such a way that, although it is sharp, shocking and shattering in purpose, its appeal must be hilarious, hooking and hypnotising. In fact, it must create similar mental conditions in the non-Arab Muslims as a flame does in moths and they become eager to cremate themselves on it.

3. Realising the world-wide spread of the Jews and their influence stemming from their commerical expertise, he made Jew-hating a doctrine of the Islamic faith so that the Muslims all over the world must join the Arabs in condemning the Jews in the international arena.

I may discuss part one of this Prophetic Plan in this chapter, but shall deal with section two i.e. Islam, the tool of self-perpetuating Arab Imperialism in chapter seven, and section three in chapter eight headed as "The Clash of Prophets."

1. Elimination of Jews

Hadith no. 4363 (Muslim) states that the prophet said: "O ye assembly of Jews, accept Islam and you will be safe ..... you should know that the earth belongs to Allah and His apostle, and I wish that I should expel you from this land."

Here is the story of Banu Kainuka:

a. The Banu Kainuka, a Jewish tribe, were beseiged in A.D. 624. After a fortnight, they surrendered. The Prophet wanted to execute the lot of them. Abduallh bin Ubayy, who had been their ally, begged mercy for them. The prophet turned his face away to ignore the plea but Abdullah persisted in his pleading and caught hold of the Prophet's arm. The Prophet cursed him loudly and commanded him to release his grip but he would not do so until he had compassion on the captives. In support of his action, Abdullah enumerated the virtues of his Jewish associates and *said, "I will not let thee go until thou hast compassion on my friends; 300 soldiers armed in mail, and 400 unequipped – they defended me on the fields of Hadaik and Boath. Wilt thou cut them down in one day O Muhammad?"

Though fallen from the pulpit of power, Abdullah was still too powerful to be ignored. "Let them go!" the Prophet said reluctantly; "the Lord curse them, and him (Abduallah) too."

Though the Prophet spared their lives, he banished the whole tribe of Banu Kainuka from Arabia.

Here, the stance taken by Abdullah bin Ubayy clearly demonstrates that the Arabian Jews were not faithless and treacherous people as depicted by the Muslim historians. They honoured their alliances and fought for their principles. It is unfair to denegrate a people for struggling to hold its traditions and liberties.

b. Invasion of Khaiber

"What do they seek to hasten Our (Allah's) chastisement? when it lights in their courtyard, how evil will be the (morning) of them that are warned! So turn thou (Muhammad) from them for a while,

* The Life of Mahomet, P. 242

> and see; soon they shall see!
> Glory be to thy Lord, the Lord of Glory ....."
> (The Rangers, XXXVII: 175-80)

What do these Koranic verses imply? They state that the Prophet had extended an invitation of embracing Islam to the Jews of Khaiber but they ignored the call. For inducing a false lull, the prophet allowed them sufficient time to feel smug about the warning (i.e. embrace Islam or else). Then all of a sudden, without giving them a notice of battle, as had been the custom of the invaders for centuries, the Prophet attacked the Jews of Khaiber. The hadith no. 4437 (Muslim) describes the event:

> "When we entered the town, he (the Prophet) said: 'God is Great. Khaiber shall face destruction ..... it is a bad day for them who have been warned (and have not taken heed).'" The people of the town had just come out (from their houses) to go about their jobs. They said (in surprise): "Muhammad has come. We captured by force."

It is really astonishing that the Prophet attacks a people without any ultimatum, ignoring the established customs of warfare, especially when their only crime is that they refuse to accept him as the Apostle of God. Even a more stunning attitude is that of Allah, who feels so proud of the situation that He exclaims: "Glory be to thy Lord, the Lord of Glory!"

The situation that arose from this raid has been described in hadith no. 3325 (Muslim) and explained in the footnote by the annotator (in note no. 1870). As a result of the successful invasion, whatever the vanquished possessed, became property of the victor by grace of Allah. In the huge holy booty, was included a dazzling Jewish beauty of seventeen called Safiyya, the daughter of Huyayy bin Akhtab,

the Chief of Quraiza and al-Nadir. She was the wife of Kinana, the keeper of the great treasure, reluctant to disclose its secrets. The Prophet ordered al-Zubayr bin al-Awwam to "torture him until you extract what he has." As a result, there was "kindled a fire with flint and steel on his chest until he was nearly dead." Once the treasure was discovered, he lost his significance, and was put to death at the Prophet's behest.

The pious victory turned the profane prisoners of war into possessions for the holy crusaders; one of them called "Dhiya" came forward and said, "Messenger of Allah, bestow upon me a girl out of the prisoners." He said: "Go and get any girl." He made a choice for Safiyya bin Huyayy.

Dihya's fellow-crusaders, realising what had happened, reported to the prophet: "She is worthy of you only .....we have not seen the like of her among the captives of war." It is easy to see that it was not a reference to her social status but the bewitching beauty. The Prophet summoned them, and said to Dihya: "Take any other woman from among the prisoners."

Hadith no. 3329 (Muslim) describes the rest of the episode, which took place the day when her entire family had suffered decimation along with her husband. The Prophet freed Safiyya on the condition of marrying him. Anas, the narrator of this hadith adds that the prophet "then sent for my mother and asked her to embellish her (Safiyya). Allah's Messenger (may peace be upon him) then got out of Khaiber (and kept moving) until when he was on the other side of it (Khaiber); he halted and a tent was pitched for him (to pass the night.)"

Next morning a simple nuptial feast was held. Thereafter the journey to Medina started, Safiyya being

seated behind him. Reaching close to the destination, their camel stumbled, and they both fell down. As people rushed to them, the Prophet said: "We have received no injury. We entered Medina and there came out the young ladies of the Household (i.e. Prophet's other wives). They saw her (Safiyya) and blamed her for falling down."

The faithful have advanced some incredible arguments for Muhammad's marriage to Safiyya, but the fact is her alluring beauty. The Prophet stopped his journey while he was just on the other side of Khaiber and still within the tactical reach of the enemy if he could take revenge. Some sceptics have pointed out that the prophet should not have consummated his marriage with Safiyya immediately, as he did, because she was a young widow. According to his own law, he must have allowed sufficient time to establish that she was not pregnant.

c. Treatment of Banu Quraiza

Having expelled Banu Nadir from Arabia, the Prophet Muhammad decided to exterminate Banu Quraiza, another Jewish tribe.

Since it is the habit of the Muslim expositors to turn, twist and treat every event to suit their own palate, I shall ignore their explanations of this highly doleful episode of history to dwell on the actual handling of the Jews by the Prophet. For the sake of consistency, I may quote it from my own book: "Faith And Deception."

According to Aisha, the Prophet had just returned from the Battle of Ditch, and had hardly taken off his armour when the angel Gabriel appeared and told him to destroy Banu Quraiza (hadith no. 4364 - Muslim). Just see, how proudly Allah narrates this event in the Koran:

"And He (Allah) brought down those of the People of the Book, who supported them from their fortresses and cast terror in their hearts; some you (Muhammad) slew, some you made captive.
And He (Allah) bequeathed upon you their lands, their habitations, and their possessions,
and a land you never trod. God is powerful over everything." (The Confederates, XXXIII: 25)

The besieged Jews, having suffered for twenty-five days, surrendered on the condition that their fate would be judged by Saad bin Muaadh, a chieftain of the Ansar. The hadith no. 4369 of the Sahih Muslim contains his judgement, which states " ..... kill their fighters and capture their women and children."

The Jews were taken out from their fort, and like animals, were penned up in separate yards. They prayed all night to their Lord God for mercy while a long deep trench was being dug up by the zealous Muslims at the command of the Prophet. It was a mass grave for the Jews, who had defied Muhammad to protect their faith, possessions, wives and children. As the sunrays were about to break through the curtain of darkness, the grave was ready to provide a last refuge to the victims of helplessness. Having said prayers to the Most Compassionate Allah, the Prophet, who claimed to be *Mercy for all beings*, took a seat by the dreadful pit to supervise the operation personally. The Jewish men were brought in bands of five or six, without knowing their destination. Each man, with his hands tied at the back, was commanded to lie down and stretch his neck over the bank of the ditch, where stood Ali and Zubair, who removed heads from their bodies with massive swords. By dusk, the job was completed. *The pleasure of Allah and Muhammad led to the cold-blooded killing of 800 Jewish men, which in terms of today's inflated population, would equal 80,000 men. Their children were enslaved and*

women turned into concubines with a view to providing the faithful with the foretaste of paradisiac delights.

Saad bin Muaadh's decision was a demonstration of extreme cruelty, especially when the Prophet Muhammad claimed to be "Mercy for all beings," and not just for the Muslims. The Muslim scholars justify this verdict on the pretext that Saad was not in a good mood owing to ill health. This in fact, is an anti-Islamic attitude because another hadith states as a principle that a Qazi (judge) must not give judgement when in a bad state of mind. The attitude of the Muslim scholars is false because the hadith no. 4371 (Muslim) clearly states that the prophet fully approved of the judgement by saying: "you have judged their case with the judgement of God, the Exalted and Glorified."

Among the Jewish women that fell to the Muslim faithfuls as spoils of the war, was an enchanting young beauty of twenty-two, called Rihana, whose husband, parents and closest relations had just been massacred and buried at the Prophet's command. He wasted no time in inviting her to accept his Prophethood and become one of the wives, but she failed to understand how the "Mercy for all beings" could make such a proposal when she was being choked by grief, pain and sorrow. When she refused to embrace Islam, the prophet took her for a concubine, which is an unmarried slave woman. The Islamic law allows the master to use her sexually, but treats her children as legitimate! The Prophet owned another concubine presented to him by the Governor of Egypt as a personal gift. Her name was Mary (Mariya); she bore him a son called "Ibrahim."

From the above episode, one can clearly see that the treatment of Banu Quraiza and other Jewish tribes, is a pathetic model of ethnic cleansing. The Jews suffered this fate when they refused to become

Arabs. We cannot find an example of such extreme nationalism so early in history. Yet the Muslims believe that Islam does not recognise nationalism. They insist that it is a message of international brotherhood!

It is a gross misconception. Here is the truth that exposes the true nationalistic nature of Islam:

1. In fact, Islam is based on the racial pride of the Prophet Muhammad, who wanted to exalt the Arabs over the Jews. For sake of convenience, I re-quote the hadith:

   "Of the two tribes that God chose as the best were the descendants of Ishmael and Isaac. God preferred the children of Ishmael (Arabs) to the children of Isaac (the Jews). Then, God created Muhammad in the chosen tribe of Quresh (the descendants of Ishmael) and then He chose the best family among the Quresh and created Muhammad as the best of men."
   (Jame Tirmze, Vol. 2)

   Since every word of this hadith emits the national pride of Muhammad, *it is difficult to imagine that Islam can have any purpose other than serving the cause of Arabia. When we look into it more carefully, it transpires that Islam represents a narrow concept of nationalism, which restricts the right of governing to the Quresh, that is, the Prophet's clan only:*

2. "May Allah destroy those who intend to humiliate the Quresh."
   (Jame Tirmze, Vol. 2)

3. " ..... the prerogative to rule shall remain vested in the Quresh, and whosoever is hostile to them, Allah shall destroy him....."
   (Sahih Bokhari, Vol. 4)

4. "The right to rule shall belong to the Quresh even if two men existed." (Bokhari, Vol. 4)

   One must remember that Volume 9 of the Sahih Bokhari clearly states that Abu Bakr was chosen as the First Caliph on the authority of these hadiths because he belonged to the Quresh tribe, and the other Arab clans had to withdraw their claims. This fact became entrenched as the political doctrine of Islam. This is why all the caliphs, both in Baghdad and Spain, came from the Quresh family over a period of many centuries.

5. That the Prophet was a staunch believer of Arab nationalism, is confirmed by his extreme love for Mecca i.e. Arabia, his homeland:

   The Prophet said, "O Mecca, by Allah you are better than any part of the earth, and dearer to me than the rest of the world." (Jame Tirmze, Vol. 2)

6. "He who aggresses against Arabia, shall not win my love, nor will I intercede for him."
   (Jame Tirmze, Vol. 2)

7. For bestowing Divine reverence on Mecca (the home town of the Prophet), he claimed that when Allah expelled Adam from the Garden of Eden, He ordered him to go to Mecca and build there the House of God. And so, he did.

   Nobody wants to have his house built in a desert if he can have it in a green valley. Why did God prefer the Arabian desert? Again, as Adam was the first person, who ever lived, there could not have been such a thing as Mecca or Arabia. No faithful has ever considered this point. It is a proof of their total brainwashing.

8. The Kaaba, i.e. Mecca was projected as more sacred than Jerusalem because it was claimed by the Prophet that it had been rebuilt by Abraham.

   There is no historical proof that Abraham ever visited Mecca. He was an inhabitant of Ur in Mesopotamia, hundreds of miles away from it. If it was a fact, the Old Testament would have certainly mentioned it. It was an attempt of the Prophet to make Arabia the centre of international adoration so that foreign nations must accept the Arab cultural hegemony.

9. To make sure that Mecca becomes the hub of international reverence, the prophet declared that even God was worthy of worship owing to His association with Mecca.

   > "I have only been commanded
   > to serve the Lord of this territory (Mecca)
   > which He has made sacred." (The Ant, 27: 91)

10. One should remember that Moses had associated God with Israel only to make the Jews a special people. The Prophet Muhammad followed this model to create a Divine Arab nation, which should be culturally obeyed and loved by all other people. See the following:

    > "You (the Arabs) are the best nation ever brought forth ..... bidding honour, and forbidding dishonour.."
    > (The House of Imran, III: 105)

    Here the non-Arab Muslims, especially the Indians, the Pakistanis, the Bangladeshis, who have lost all sense of national honour owing to a long period of political humiliation, buttress their psychological degradation by pretending that in this verse "you" means the Umma i.e.

the international community of Muslims. The stark truth is that when this verse was "revealed," there was no Umma but the Arab Muslims. Examine the following verse to understand its true meaning:

11. By the Clear Book,
behold, We have made it an Arabic Koran;
haply you will understand ..... "

(Ornaments XLIII, I-4)

There is no room for any ambiguity here: The Koran has been delivered in Arabic so that "you" - the Arabs must understand it. Therefore, Islam is meant for the Arabs only because it is their language.

This discussion clearly demonstrates that the Prophet Muhammad was a great nationalist. To raise a pure Arab nation, he carried out a systematic programme of ethnic cleansing, and to motivate his people with a supernatural zeal, he assured them that they were appointed by Allah as the Best Nation, charged with the international duty to bid honour and forbid dishonour. (III-105)

This divine duty of the Arabs "to bid honour and forbid dishonour" is what makes them Warden of humanity, and thus, entitles them to declare Jehad i.e., holy war against infidels to achieve their secular aims.

A Prophet, as stated earlier, is a man of super ego; he wants to be treated as God's Superior without discarding his mantle of humanity because this indirect approach makes his actions look unselfish and a part of divine duty. For raising himself to such unique status, he needs a strong and well-disciplined nation, thoroughly devoted to his cause. This type of ambition requires followers,

who are so drunk with the wine of faith that they make fun of reason, the foundation of humanity. This is why a Prophet uses revelation as the tool for realising his dreams: without doubt this is the most effective means of brainwashing, which reduces a man to the level of a monkey, and he cannot see the difference between honour and dishonour: honourable is what serves his purpose: the rest is dishonourable.

The Prophet Muhammad being a great visionary, knew that the history of nations is subject to rise and fall. Therefore, a fallen nation cannot keep a Prophet on the pulpit of divinity. *With the force of sagacity, he made Islam, the self-perpetuating Arab Imperialism in such a way that it is very hard, indeed, to penetrate this truth that lies concealed under its most alluring cover of piety, purity and probity.*

In the next chapter, we may have a glimpse of this mystery:

Chapter Seven

Islam, The Self-Perpetuating Tool of Arab Imperialism

Muhammad was not the only person in Arabia, who had claimed to be the Prophet of God. There was Taliha, chief of the Bani Asad, who was acknowledged to have power of divination. He was defeated by Khalid in a severe engagement. Museilima was another contender in this field. He worked miracles and claimed to have been sent by Allah to share the dignity of Prophethood with Muhammad. He went so far as to assert that Muhammad had recognised his claim. Eventually, he was killed in the battle of Al-Yemama, which could have proved disastrous to the survival of Islam. Al-Aswad, known as the Veiled Prophet of Yemen, was yet another claimant in this field. Though brave and a willing fighter, he was arrogant and thus, lacked popular appeal. He was brought to his end by a spate of intrigues skilfully conducted by the followers of Islam.

Existence of several Prophets at the same time in the same country shows that Prophethood has nothing to do with Allah; it is simply a contrivance to hypnotise people through supernatural ruses. God would not have sent so many Prophets to the Arabs at the same time. These men were, obviously, self-designated Prophets. Muhammad won because he adopted national approach, which appealed to the patriotic men of his age like Abu Bakr and Umar, whose combined efforts not only saved Islam from extinction but also substantially contributed towards its glory. The other contestants in this field lost owing to their parochial approach. On the contrary, Muhammad's design was not only nationalistic but also highly ambitious because it promised imperial dignity to the Arabs, who had known nothing except destitution, distress and degradation. This was the dream that

only a man of Muhammad's stature could make come true. His success surely proves the evolutionary maxim: survival of the fittest. *It had nothing to do with Allah, who himself depended on Muhammad for glorifying Him.* Let us look into his plan of the Arabian Imperialism:

He claimed that he was a Prophet of God, and there was nothing unusual about his claim because:

> "Every nation has its Messenger; then
> When their messenger comes, justly,
> the issue is decided between them, and
> they are not wronged." (Jonah, X: 45)

This theme is also repeated in 2: 148. Obviously, a Prophet comes to a people to settle all their issues justly with the purpose of uniting them into a vigorous nation. However, according to the Koran, the effective way of securing national unity is through the appointment of a Kibla i.e. the direction of worshipping God: when all faithful adore the acknowledged Deity facing in the same direction, they demonstrate their oneness. This is the reason that hadith no. 20 of Bokhari, Vol. 6, says that *every nation has its Kibla.* It is also confirmed by the Koran.

The Prophet had declared Jerusalem, the most sacred Jewish City, as the Kibla for the Arab Muslims, but after treating it as such for about sixteen months, he changed it for Kaaba, a sanctuary of Mecca, the Prophet's hometown. I shall discuss the implications of adopting Jerusalem as the Muslim Kibla in the next chapter, but here I may add that this change was dictated by the Prophet's urge to serve his national purpose. The Koran, states:

> "The fools among the people will say,
> 'what has turned them from the direction
> they were facing in their prayers aforetime?'

Say, To God belong the East and the West
He guides whomsoever He will
to a straight path."
We have seen thee (Muhammad) turning thy face
about in the heaven; now we surely turn thee to a
direction that shall satisfy Thee (Muhammad)
Turn thy face towards the Holy Mosque (Kaaba);
and wherever you are, turn your faces towards it."
(The Cow, II: 135–40)

From these verses, it is clear that the *change of Kibla from Jerusalem to Kaaba was affected by Allah not of His own will but at the solicitations of Muhammad, who was seen by Allah "turning thy face about in the heavens (skies)." The hadith no. 5903 (Muslims) shows that it was originally suggested by Umar, the Second Caliph, who was murdered by a Persian slave because he thought of him (Umar) as a racist.*

Fancy Allah's argument here: "to God belong the East and the West." If the East and the West have equal significance, then why is He forcing people to change direction of prayer from Jerusalem to Kaaba? Why can't they face in the direction they like? This step was taken by the Prophet in the guise of Allah to serve the interests of the Arab Imperialism. In fact, the change of Kibla has exerted a disastrous effect on the Jewish destiny and may have lethal consequences for human history, too. However, it has been a great boon for the Arab Imperialism.

The Prophet Muhammad possessed tremendous political skills. Having said that every nation has its own Prophet, he asserted that it was different in his case because he was The Prophet not only for the Arabs but also for ALL nations:

"Every Prophet is appointed for his own nation but I have been appointed the prophet for all nations."

(Mishkat, 5500, Vol.3)

When this claim of the prophet's universality is coupled with the change of Kibla from Jerusalem to Kaaba, then we realise the depth of Muhammad's wisdom. It means that non-Arab Muslims cannot have their own Kibla, which serves as the pivot of national honour and unity. They must treat the Arabian Kibla as their own Kibla and thus accept the Arabian law and culture to renounce their own national traditions. Do you know what it means in practice? Here is the explanation:

This act raised Mecca to the highest spiritual reverence. Muslims from all nations, both high and low, prostrate towards it, not five times a day, but every moment owing to the ever-changing time-zones of this planet. The act of habitual prostration enslaves their psyches, making them unconsciously obedient to Mecca; it decreases their power of reasoning, correspondingly increasing their intensity of faith, to worship the birth-place of Muhammad. It is amazing how Muslims beg Muhammad to intercede with Allah for His mercy both in this world and the world to come. *Ordinarily, one nation has to subdue another nation with the force of arms; the vanquished dislike the victor and want to be free, but in this case, all non-Arab Muslims shed tears of devotion to be accepted as the Arabian cultural slaves!* Is it not a classical example of a lamb, begging the butcher to lead him to the slaughterhouse? This is the wisdom of Muhammad – may peace be upon him.

Being aware of human frailties, the Prophet exerted further psychological pressure on his non-Arab followers so that they must subordinate their own culture to that of Arabia.

He achieved this goal by raising the spiritual prestige of the Arab institutions. *Here is a brief account:*

1. Kaaba is the House of God because the Almighty had commanded Adam to build it for Him, and it was also rebuilt by Abraham.

2. A Muslim's grave must be dug in a way that when his body is buried, it must face towards Mecca.

3. So sacred is Mecca that nobody must defecate himself facing this City. He who does so is a Kafir (infidel).

4. Allah speaks Arabic, and the Koran is also in Arabic, which is a very difficult language; all Muslims must learn it to be blessed. Fancy how biased Allah is in favour of Arabia.

5. The hadith no. 5751 (Mishkat, Vol. 3) reports the Prophet saying:

   "Love the Arabs for three reasons because (1) I am an Arab (2) the Holy Koran is in Arabic and (3) the tongue of the dwellers of paradise shall also be Arabic."

6. Kaaba is the centre of Allah's blessings because it is here that 120 Divine Benedictions descend every day, and are then distributed to the rest of the world!

7. Ibne Majah reports in hadith no. 1463, that a Namaz i.e. prayer in the Mosque-in-Medina brings 100 times more blessings than a similar prayer in other mosques, and a prayer in the Kaaba invokes 100,000 benedictions compared to a similar worship in other mosques!

8. Even the Arabian graveyards known as Jannat-ul-Mualla

and Jannat-ul-Baquee are the most sacred. According to a hadith, they look shining to the dwellers of the skies the same way as sun and moon appear to the people of the earth. Those who are buried there, shall enter paradise without any accountability and each of them shall be privileged to intercede for seventy thousand people!

9. Read the following verse:

> "(O Prophet) tell people if you really love Allah, follow me, and if you act like this, then Allah will love you, too, and He will forgive your sins ..... " (The House of Imran, III: 30)

When read with the hadith (5) quoted above, one comes to the conclusion that to be a Muslim, a non-Arab believer has to live as an Arab to qualify for Allah's love and pardon!

10. It is a part of the Islamic faith that every Muslim, no matter where he lives, must come to Mecca for pilgrimage, at least once in a life-time, provided he has the means to do so.

Over two million Muslims from all over the world come to Mecca every year to perform the Hajj ceremony. Probably, the same numbers gather there to observe the Umra rites during the year. These ceremonies generate so much wealth for the Arabs that, considering their population, they can maintain standards of living compatible with those of the Western Europeans.

The Hajj ceremony has been a part of the Arab culture from time immemorial; it has developed from the Indian principles of idolatry such as Trimurti, Sabeanism,

local superstitions and Greek influences. There is no historical proof that the temple of Kaaba was ever rebuilt by Abraham. Even during the early times of Muhammad, it was the centre of idol-worship along with the age-old custom of kissing the Hajr-E-Aswad, which the Prophet encouraged because of its deep association with the Arab national culture. This pagan practice which appealed to the Arabs, certainly helped the Prophet to gain converts for his faith.

The Hajj ceremony belongs to the pre-Islamic times. It is as much representative of idolatry today as it ever was. People perform the rites of kissing the Black Stone including the seven circuits of the Kaaba, which are considered emblematical relic of the stars' revolutions associated with the traditions of the heathen Yemen.

What is true of Hajj, equally applies to Allah Himself. It was the name of the Chief idol of Kaaba associated with Quresh, the tribe of Muhammad. The Prophet's father's name was Abd Allah i.e. the servant of Allah for this reason. He retained this name for his God because of its appeal to the Quresh. Again, Allah was an Arabian God, and everybody swore by His name irrespective of religion.

By such schemes the Prophet bestowed a greater sanctity on Mecca than the Jews could ever associate with the Temple of Jerusalem. The divineness of Mecca imbued the Arabs with an aura of holiness, which was made distinct by such hadiths that all Muslims must love Arabia, and those who begrudge it, they shall be deprived of the Prophet's intercessory blessings, and thus rot in hell.

In this Master Plan of Arabism, the Prophet kept himself right on the top: even though he calls himself a mortal and the servant of Allah, it is Allah, who along with His angels, prays peace to Muhammad i.e. worships him.

Therefore, love and obedience to Muhammad is the true Islam and Allah becomes a mere euphemism for Muhammad, who has such a strong grip on Him that belief in Allah means nothing at all without acknowledging Muhammad!

The best way of practising Islam is to treat Muhammad as the Model of Behaviour:

> "You (Muslims) have had a good example in God's Messenger (Muhammad) for whosoever hopes for God and the Last Day."
>
> (The Confederates, XXXIII: 20)

It means, imitating the Prophet even in minor details i.e. one must think, feel and act as the Prophet did; one must develop the same tastes and habits as the Prophet had; one must even eat, drink, talk, walk, sleep and look like him in dress and general appearance.

When we further ponder over the issue under discussion, it transpires that this doctrine i.e. the Prophet as the Model of Behaviour, is the true force, which makes Islam, the Self-Perpetuating Arab Imperialism because such a confession inspires a Muslim with the duty to treat the Prophet's principles and practices as his true guide of action. Here is a very brief sketch of the Prophet's basic principles and practices:

The fundamental principle of Islam is "divide and rule," which splits humanity socially and politically. It seeks to perpetuate itself through a permanent strife based on the distinction of Momin (the Muslim) and Kafir (the non-Muslim). The Koran in The Disputer, LVIII: 20, states this fact in undisputable terms: the non-Muslims have been labelled as the "Satan's Party" (حزب الشيطان) and the

followers of Allah and Muhammad are designated as "God's Party." (حزب الله)

Further, the Koran calls members of the "Satan's Party" as "despicable" and declares that "***they are surely the losers,***" but about "God's Party," it adds:

> "They are the people who do not love anyone who opposes God and His Messenger, not even if they were their fathers, or their sons, or their brothers, or their clan.... He (Allah) shall admit them into Gardens underneath which rivers flow, therein to dwell for ever, God being well-pleased with them, and they well-pleased with Him. Those are surely God's Party ..... ***they are the prosperers.***"

For a clear understanding of these verses, the following facts may be noted carefully:

1. Members of the "Satan's Party" are bound to be losers. They are despicable because they do not acknowledge Allah and Muhammad.

2. Members of "God's Party" are the people, who do not love the opponents of Allah and Muhammad, even if they happen to be their fathers, sons, brothers or members of their nation (clan). These are the people, who will prosper in this life and shall be admitted into paradise in the next world.

Here is the permanent division of Muslims and non-Muslims based on everlasting social and political conflict, assuring the Muslims the final victory. However, a person cannot join God's Party until he completely severs his relationship with his parents, sons, daughters, brothers, sisters and countrymen, if they do not accept Islam. ***This is the***

bane of all non-Arab countries where Islam entered by virtue of sword, migration or propaganda. In such lands, it becomes the duty of all converts to Islam that they must accept the Arab cultural hegemony, that is, subordinate all their national institutions to those of Arabia, adopt Islamic law, learn Arabic and Arab manners; love Mecca and Arabs to acknowledge Muhammad as the Model of Behaviour because being an Arab he loved and enforced everything that was Arabian. Still worse, they must hate their own culture and motherland to such an extent that it becomes Dar-ul-Harb, i.e. a living battlefield. In practice it means that they must set up an opposite camp in their own motherland and fight their own countrymen until they all surrender to the Arab Cultural Imperialism by embracing Islam. It is then and only then that the country becomes Dar-ul-Islam i.e. the Land of Peace; otherwise it remains a battlefield (Dar-ul-Harb) where murder and rape of the non-Muslims ranks as good; lying, cheating and dishonesty are considered necessary evils and hence, form part of the indigenous Muslim morality. Motherland! What Motherland? The land of one's birth where one grows up, lives and finds the last refuge, is deemed as the biggest joke under the magic of the Arabian influence. These non-Arab Muslims develop a special sense of contempt for their own cultures and motherlands under the pretence of believing in the Muslim nationhood, which is just a mirage, a misconception, a morbid condition of the mind.

To realise this truth, look at Egypt, the land of the mighty pharaohs, whose imperial excellence spanned over 3000 years. This wonderful land of science, art, culture and godly manners, came down with a thud to touch its nadir when Islam took over its destiny. There are no Egyptians

anymore. They all have become Arabs!

Or go through the pages of the Iranian history. Their majestic rule lasted for many centuries. So great was their empire that it was not excelled in size and grandeur until the British appeared on the international scene some three hundred years ago. There is a good deal that they contributed to the development of the Roman law, Greek culture, and Asian traditions. They produced spiritual leaders like Zaratushtra whose deliberations were to influence Judaism and Christianity. But when Islam invaded Persia, the Arabs seized all her riches through a well-conceived system of plunder, which also included beautiful, delicate women, the throbs of the Iranian poets, whose plaudits, praises and panegyrics had contributed richness to the traditions of chivalry both in Asia and Europe. ***Thereafter, Iran was no more. All its political and cultural glory was decimated by the Iranians themselves, who, as a result of the Arabian grafting, started hating their own culture, which had raised them to the pinnacle of glory. They wanted to be Muslims instead of Iranians to qualify for the beautiful virgins, the pretty boys and smooth wines, mentioned in the Koran.*** Charging their own Prophets, Zaratushtra and Mani with blasphemy, they constructed a new mythology known as Shiaism, which is totally based on the logo, love and lore of the Arab heroes, especially the immediate family members of the prophet Muhammad. Since then, the Iranians have lost their ethos. Aversion to what Iran stood for, has deprived them of the greatness, which only one's own national traditions can guarantee. They are no longer the Iranians that they used to be. Nothing inspires them unless it is based on the sycophancy of Arabia. The recent Islamic Revolution of Imam Khomeni testifies to this truth.

India is yet another major victim of Islam. The day Muhammad bin Qasim, entered Sindh as a conqueror, must

rank as the most ominous, odious and outrageous moment in the history of India, whose proud, pious and powerful traditions have been the torch-bearer of world civilisation. The Indians, used to enjoying the warmth of ahimsa, were stunned by the violence that the Arab raiders displayed in robbing the rich and seducing the indigenous damsels. Yet the irony was that they did all this in the name of the Most Compassionate and Just Allah, who counts these felonies as acts of fairness when they are committed to torture the unbelievers. Then, this land that had become indifferent to the vicissitudes of history owing to a very long period of prosperity and plentitude, was attracted by more Islamic predators, who rushed in through the Khaiber Pass to loot her wealth, dishonour her daughters and crush her ethos that had stood the test of time despite its proneness to physical comforts and spiritual mirages such as ahimsa.

It should be noted that the harm done by these murderers, looters and seducers as conquerors, may be forgotten, but the wound inflicted by their ideology i.e. Islam, which brought them to India, cannot be effaced from memory because instead of healing, this hurt has turned into an incurable abscess. Though 95% of all Muslims descend from the original population and the remaining 5% also qualify as Indians owing to their permanent residence over the centuries, they all want to be considered as a separate Muslim nation, dedicated to the belief that their motherland is a Dar-ul-Harb. *It is this iniquitous philosophy, which caused the partition of India. What the Arabs failed to do themselves, the Arabian doctrine of Divide and Rule has done for them. This is why Islam is the self-perpetuating Arab Imperialism; it needs no swords, no guns: its hypnotic appeal, which mentally and emotionally reduces man to the level of monkey, serves as the Power to achieve the impossible.*

One should remember that Islam is the ambassador of

permanent religious, social and political strife; it declares:

> "Fight those who believe not in God and the Last Day ..... until they pay the tribute out of hand and have been humbled." (Repentance, LX: 25)

This readiness for war aiming at humbling the non-Muslims, has been the driving force of Islam, but it may cease to exist if there was another Prophet to come. Only fools will think that the Prophet Muhammad was not wise enough to be conscious of such a drawback. He not only saw it but plugged this loophole with his usual sagacity. He declared himself to be the Last of Prophets i.e. there would be no Prophet after him, and therefore nobody could change his Law of Strife based on the hatred of one's own motherland until it became Dar-ul-Salamm. Here lies the crux: a nation is liable to hatred, hurt and humiliation if it does not embrace Islam, but when it does, it becomes the cultural slave of Arabia because it has to renounce all its national traditions to accept Muhammad as the Model of Behaviour, which requires adopting the ways of Muhammad, whose every breath seems to have been devoted to the glory of Arabia. What an unbeatable stratagem of imperialism it is!

However, I ought to point out that this doctrine of the "Last Prophethood" contradicts the basic principle of the Koran, which claims that Allah sends Prophets to guide human-kind. See for yourself:

> "Yet there shall come to you guidance from Me."
> (The Cow, II: 35)

This is Allah speaking to Adam, who is being ousted from paradise for his insolence. This is what seeks to

establish the doctrine of revelation through a Prophet. If people needed guidance before Muhammad through ***different*** Prophets during all ages, why should they be deprived of this blessing after Muhammad, whose message has been completely vandalised by his own followers to enhance their personal interests. Again, why could not Allah have sent only one Prophet for all times right in the beginning to avoid prejudices and wars that the faiths preached by different Prophets create? If there is God, He cannot even imagine this kind of mischief, which is destructive to His creatures. ***To be respectable, God must act in an honourable manner.***

Since every culture has its own traditions, Prophethood, as a part of the Middle Eastern culture, has a validity for its own people. But thrusting it on other nations as Islam does for establishing Arab hegemony, is aggressive and undesirable. On the contrary, the Mosaic Prophethood is harmless because the Jews do not seek conversion through propaganda, persecution and promises.

Still worse is the Islamic attitude that preaches destruction of the Jews as part of faith and means of salvation. It has caused such an inhuman animosity between the Muslim and Jewish groups that it is likely to threaten survival of the human race. Let us ponder over this point in the next chapter:

Chapter Eight

The Clash of Prophets

Prophethood is a device of the Middle Eastern origin, which seeks to impose secular and spiritual mastery of one man, the Prophet, over others in the name of God, who, in fact, is nothing but a tool for realising the personal ambitions of the Prophet.

Prophethood is not only the divine fountain of despotism but it is likely to act as the source of destroying mankind. This truth is well illustrated by Jerusalem, which has become an international dynamite through the Prophetic jealousies.

Man is privileged to believe in one God, many gods or no god at all. This fundamental right is given him by his free will, which is the true distinction between the living and the dead. The Lofty sun, despite being the source of life, is still lifeless because its every movement is already determined, and therefore it exists mechanically. On the contrary, the lowermost amoeba, a protozoa of ever-changing shape, is a living being for having the ability to move as it pleases.

Prophethood is based on a totally unverifiable claim that God has appointed the man called "Prophet," to act as His vicar for persuading people to obey Him; this supernatural Being, is the Perfect, the Creator, the All-mighty, the All-wise and the All-independent. This concept is highly contemptuous of God for several reasons:

1. With all these qualities, God, the Perfect, cannot depend upon Prophet, the man, who is imperfect. Therefore, the device of Prophethood by its very nature, is defective, devious and distracting.

Again, owing to its high cultural and religious influence, veracity of the doctrine of Prophethood must be easily verifiable. Since it is not, it makes it a source of mischief, which we experience in the form of social discord.

2. Man is not only endowed with free will but also enjoys his intelligence. This is what makes him absolutely marvellous, magical and magnificent. He is, therefore, well-equipped to find the right path for himself. A Prophet, who lived centuries ago, and rode asses and mules, does not have the ability to guide the man, who has become a space-traveller through the means that he has invented himself. If God's guidance was really essential for man, He would not have equipped humans with such high intelligence and inventive power. Again, being All-independent and the Perfect, He should have designed man differently so that he could not err. This would have saved God all the humiliation that emanates from His dependence on an imperfect mortal, called "Prophet," and also the disrepute that springs from the faulty design of man, which requires guidance.

3. The concept of Prophethood seeks to turn man, a rational being, into a robot, which must be driven by faith; it is the exact opposite of rationality. Thus, a thing becomes good or bad, not because experience or wisdom proves it as such, but because God says so through His Prophet!

4. According to the notion of Guidance, God's greatest passion is that man must humiliate himself before the Almighty through a series of rituals known as worship. He who is Almighty and All-independent cannot be the lover of sycophancy, which worship really is; passion for flattery is not a virtue but a vice; it is a trait of humanity, which, makes people seek glory through

enjoying entreaties and supplications of lesser men. This is an attribute of Dominance Urge associated with man, who is impelled by it to usurp liberties of fellow men for looking great through their self-humiliating praises, prayers and pathetic submissions. God, the All-mighty and All-independent, is by definition, way above these belittling drawbacks of personality.

5. It is actually Prophet, the man, who uses the ruse of revelation (Prophethood) to satisfy his Urge of Dominance. He pretends to be God's servant but encourages his followers to treat him as the God, and thus, God Himself slides into the background, leaving the entire field to the Prophet, who acts as the sole medium of all the worldly and spiritual fulfilments.

In fact, Prophethood is the gravest insult to the concept of Godhead. If you read the Bible or the Koran, you will find that God is someone who loves to be worshipped. He has such a childish and unstable disposition that, if man humiliates himself by worshipping Him, He feels glad as if someone were on top of the world but if man neglects Him, He becomes miserable like a fish out of water. What kind of God is He, whose pleasure and pain solely depend on man's attitude towards Himself?

If Prophethood was a true concept, it would be the greatest honour that a man could achieve, and in that case he would have worked hard and begged the Almighty for this dignity. Regrettably, the situation is quite the opposite: it is God who is so desperate that He imposes this divine distinction through threats and violence on a person who is most reluctant to accept it. Frankly speaking, one is obliged to think that God is extremely anxious for finding a Prophet, and the man awarded this esteem, does so as a favour to the Almighty. What a pious blasphemy it is!

The truth about the doctrine of Prophethood is, that the man eager to become a Prophet asserts that he has reluctantly accepted God's commission to represent Him on earth. Since God cannot be seen or contacted and speaks only through the Prophet, who is visible, the latter becomes the Symbol of God like a statue, which ranks holy by virtue of representing the divine power that lurks behind it. The Prophet wants God as a figurative head only so that he himself must rank as the centre of people's attention and adoration. Eventually, he elevates himself so high that he looms as God's Superior. Showing God as threatening or indirectly begging a particular man to accept the dignity of Prophethood against his will, is an integral part of this ploy. Here are two examples to explain this point:

a. According to the Biblical story (Exodus 3), Moses saw an angel in the midst of a burning bush, which suffered no consumption despite the fact that flames enveloped it. As he was amazed by this miraculous event, a voice rose from the bush, and said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

What did God want from Moses? He wanted him (Moses) to represent Him among the Jews whom he brought out of Egypt where they had suffered slavery of the worst kind. Moses' response is expressed by this verse:

"O my Lord, I am not eloquent ..... I am slow of speech." (Exodus 4: 10)

Moses is apparently reluctant to accept the dignity of Prophethood on the ground that he is a stammerer and therefore lacks the eloquence needed

for skilful performance of duty. The result of this unwillingness was:

"And the anger of the Lord was kindled against Moses ....." (Exodus 4: 14)

Despite God's wrath, Moses does not yield until God appoints Aaron, the Levite, as Moses' assistant to interpret his speeches and render other relevant services! Could not God allot this function to some other man more suited to the job? Why did it have to be Moses, who lacked the necessary qualifications to be a missionary?

It is simply to exhibit God's desperation for Moses irrespective of his weakness, and his (Moses) own importance in relation to God! In fact, it is a subtle way of demonstrating a Prophet's superiority over God. See this truth for yourself:

As a background to this episode, I may add that the Jews were originally an idolatrous people. In the absence of Moses, they built the image of Golden Calf and started worshipping it. Anger of Yahwe, the Jewish God, flared up, and He wanted to kill them all:

"And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people." (Exodus 32: 9)

As God points out stubborness of the Jewish character, possibly with a view to justifying the punishment that He intends to inflict upon them, Moses enters into a battle of words with God and rebukes Him by declaring:

"Wherefore should the Egyptians speak, and say, For mischief did he (Yahwe) bring them out, to slay them in the mountains, and to consume them from the face of the earth? *Turn from Thy fierce wrath, and repent of this evil against Thy people."*
(Exodus 32: 12)

These are surely the most impolite words for a man to use about God, especially in His presence. It is more than an altercation: it demonstrates that Prophet is entitled to scold God with impunity.

In another episode (Numbers 14: 11–20), when the Jews denigrate the Promised Land, Yahwe's wrath flares up. Moses rebukes the Almighty once again to show the practical superiority of the Prophet over God, though theoretically, he remains a servant of the Creator!

b. The story of the Prophet Muhammad, in essence, is very much the same as that of Moses:

It is claimed that one day when Muhammad was meditating on the mysteries of creation, an angel of God called "Gabriel," appeared before him and said:

> Read: in the name of thy Lord who createth.
> Createth man from a clot.
>
> Read: And it is thy Lord the Most bountiful
> who teacheth pen,
> Teacheth man that which he knew not.

As the Koran testifies to the fact, it was a written message from Allah, otherwise, why would Gabriel tell Muhammad to "read in the

name of thy Lord?" In answer to this command, Muhammad told Gabriel that he was illiterate and therefore, could not read the message. Hearing that, the angel caught him by the throat and ordered him again to read. Thrice the Prophet expressed his inability to read and thrice Gabriel choked him!

One can clearly see how the dignity of God is being flouted by the man, who afterwards fought many battles to be acknowledged as the prophet, but here it is claimed:

1. God is so desperate for a Prophet that He uses violence to persuade Muhammad, who does not want this dignity. Here, Muhammad holds the upper hand!

2. Allah not only urgently needs a representative but He is extremely desperate for this purpose because He settles for an illiterate person knowing full well that a missionary must be literate.

3. The whole event cannot be anything but a fiction to slight Allah, who claims to be All-knowing. How could He be All-knowing when He sends Gabriel with a *written message* to Muhammad, who cannot read!

   Long after "appointing" Muhammad as the Prophet, Allah realises that a Prophet must be literate:

   "We (Allah) shall make thee read (O Muhammad) so that thou shall not forget."
   (The Overwhelming, LXXXVIII: 6)

   Obviously, Muhammad must have been taught by Allah

* For further details of the event, see hadith no. 5591 of Mishkat, Vol. 3 p. 144-145.

how to read and write (because reading and writing are one process) yet the Muslims, against this Koranic evidence claim that Muhammad was illiterate!

Again, surah, The Clot, XCVI ("Read in the name of thy Lord") being the first revelation, must have occurred right in the beginning of the Koran but it is found almost at the end.

This disorder must not be found in the Book of God, yet the Muslims believe that God's Word (Koran) cannot be changed! Surely, disorder can be worse than forgery.

To continue the story, I may add that several traditions sprang up regarding the first meeting of Muhammad with Gabriel. One of these stories says that he was so upset by the Message of Prophethood that he tried to commit suicide. Yet, he accepted it! How desperate Allah must have been for someone to act as His Mouthpiece!

As stated earlier, when Muhammad was weak, he claimed to be a servant of God but as he grew stronger, all the Koranic commands began to be issued in the name of Allah and the Prophet conjointly until Muhammad was able to reverse the whole doctrine by declaring that "Allah along with His angels, prays peace to the Prophet i.e. worships Muhammad."

What does a Prophet preach?

He advocates: God is One, who is Absolute: He does not include anyone in His government, and the Prophet is His appointee and a servant.

This is the basis of monotheism i.e. there is only One God, who is Absolute. The truth is that such a God does not have a real existence; His being depends on

the word of the prophet, who, as we have seen, is just a mortal, subject to human weaknesses. The cause of God, would have been served better if He were to show His face to mankind frequently for assuring them that He is there. Since nobody has ever seen Him, He either does not exist or is too Great to bother about what people think of Him. It is obviously, the Prophet, who wants to be glorified as God, and to be treated as such insists that his laws (which he claims to be Divine) must be obeyed for ever because this is the highest dignity, which raises a man (Prophet) to the status of God. Again, as without exclusive power of law-making the Prophet cannot sustain his Divine Eminence, absolutism becomes the essence of Prophethood i.e. there is only One God, One *Prophet and One Law; nobody has any right to make law, which defies the doctrine of monotheism, and obedience to man-made law (legislative or judicial) ranks as idolatry. This is why monotheism is the fountain of absolute monarchy and dictatorship, and wherever Christianity and Islam have been dominant, this form of government has persisted. The most dreadful dictators of the 20th century such as Hitler, Stalin and Mussolini came from the Christian culture, which is no different from Islam in this respect.

On the contrary, the nations that have practised polytheism, i.e. belief in more than one God, come to believe in pluralism which serves as the fountain of democracy i.e. the government of the people, which is totally opposed to theocracy, the government of God, advocated by monotheism or the doctrine of Prophethood. Thus, the former represents man's natural instincts but the latter being the exponent of dominance-urge, is a phenomenon of antihuman tendencies.

* Of course, the Koran does say that people must believe in other Prophets as well, but insists that they all belong to the past, and only Muhammad is the Prophet of future, and it is only his laws that must be obeyed.

In a previous chapter, I have stated that a Prophet spreads his message and enforces his laws to sustain his supernatural prestige. Again, the stronger his nation, the greater the chances of his own elevation. This is why prophethood becomes the source of nationalism, much viler than Nazism. *The Arab history provides a good illustration of this Prophetic Nationalism, which is based on boundless Dominance-Urge of one man, the Prophet, desperately needing the force of a strongly built nation to perpetuate his glory in the name of God, who will reward his followers with worldly riches and paradise studded with rivers of milk, honey and wine, and inhabited by the most beautiful virgins and handsome boys.*

The nationhood of such people is founded on racial superiority because unless they feel exalted over other people, they cannot pronounce and enforce the superiority of their Prophet over other nations – the sole purpose of this exercise.

People of other nations, when they embrace Islam, come to be united under the Arabian hegemony, and call themselves Umma or one nation. What a self-deception it is! It is a self-deception because Muslims of other countries are treated as foreigners in Arabia. They are not considered as citizens of Hijaz (Arabia); neither they are allowed to buy property there, nor permitted to run businesses independently. These Muslims are complete foreigners in Arabia, subject to visa, passport and all other laws governing the behaviour and obligations of the aliens. If Islam was really based on true brotherhood of all Muslims, irrespective of geographical boundaries, Mecca and Medina would have been international cities (at least to all the Muslims); since quotations from the address of the Prophet at the Last Pilgrimage do not measure up. to his pan-Islamic conduct, they must be forgeries like many hadiths. Again, it must be remembered that almost all

his audience at that occasion consisted of the Arabs, and therefore, whatever he said, related to the Arabs only. This point becomes clear when we realise that Muhammad laid the foundation of an Arab Empire in the name of Islam and *not* an Islamic Empire. The foreign Muslims did not have top-level representation in the government of Arabia during the times of Muhammad himself. Neither did they enjoy any such privilege during the heyday of the Arab political ascendancy, nor is there any legal precedent to prove that a Muslim from any territory can become the President or Prime Minister of an Arab country. On the contrary, a person of any race and colour could become the head of the mighty Roman Empire. Yet the Muslims claim the superiority of the Islamic system!

It may appear a digression but it is absolutely necessary to counter the false Islamic propaganda of international brotherhood. In fact, so complex is the nature of this issue that it requires a volume to clear the air, but in this context, the present brevity will have to suffice.

The Prophetic Nationalism such as practised by the Arabs, is the most loathsome, lethal and lowest form of racism and shall eventually bring about the total destruction of human race. The reason being that such religions are based on the fanatical promotion of the deification of their founders. All that serves this purpose is great, good and grand irrespective of the means to achieve it. This is the reason that there is no clear concept of vice and virtue in these religions. In the background of all this, lurks the Prophetic claim to be better than all other Prophets, leading to the national rivalries and their concomitant effects, which are degrading, dreadful and destructive to mankind. Here are some facts to prove this theory:

Let us first take the Jewish claim, which requires for

better understanding, some repitition of the already stated facts:

The Bible (Old Testament) declares:

> But My (God) covenant will I establish with Isaac, (the ancestor of the Jews) which Sarah (the wife of Abraham) shall bear unto thee (Abraham) ..... "
>
> (Genesis, 17: 21)

This statement is contradistinctive because it asserts superiority of the Jews whereas Genesis 21: 13 declares inferiority of the Arabs, who happen to be the children of Ishmael, borne by Hagar, the bondwoman of Abraham's wife, Sarah:

> "And also of the son of the bondwoman (Ishmael) I will make a nation, because he is thy (Abraham's) seed."

Here, the Old Testament has not referred to Ishmael as the son of Abraham but a product of his semen. Again, it is a swear-word to call someone the "son of a bondwoman." This demonstrates the Jewish contempt of the Arabs.

To bolster the Jewish nationalism, their God declares them to be superior to all nations:

> "For thou (the Jews) art an holy people unto the Lord thy God: the Lord thy God, hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." (Deuteronomy 7: 6)

To make the Jews the Superior race, their Lord taught then a novel formula of ascendancy, that is, be rich. This is the reason that the Jews have developed a sacred motto: "the richer, the godlier" i.e. the more money one has, the closer to God one becomes!

This is why the Bible says:

"The Lord shall open unto thee His good treasure ..... and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow." (Deuteronomy 28: 12)

Money is power; in fact, a wealthy fool has usually proved better than a wise pauper. This is the source and secret of the Jewish "superiority." And this is what had lifted them above the Arabs before the advent of Muhammad, who wanted to make his own people an exalted race.

The Jews having suffered the worst type of slavery in Egypt for over four centuries, were just a socially disorganised rabble, and had no national or cultural virtue. It was Moses, the Great, who welded them into a proud nation through the marvel of his Prophethood, which only the dynamic force of Muhammad could rival.

Besides the principle of money-making, he laid down the Law of Talion, which was to become the guideline of the Jewish culture, lacking the ideal of compassion and forgiveness. This law, stated in Exodus 21: 24-26 demands that if someone hurts your eye, you must hurt his eye and if someone breaks your tooth, you must break his tooth. This is the reason that even a naturally kind Jew, does not believe in forgiveness.

Realising that just blood ties were not strong enough to weld the Jews into a nation, Moses wanted to find them a permanent home of their own. So he declared that there waited for them the Promised Land, which turned out to be Canaan (Palestine). To achieve this goal, he trained them for forty years in a ruthless environment known as

"Wilderness" until they became a martial race. This Apostle of God, setting aside all rules of tenderness, taught the Jews to be tough towards other people. It is an irony of history that the Jews themselves have been haunted by similar conditions of dread, dismay and devastation that they inflicted on the Canaanites. One feels distraught when one reads (Deuteronomy Chapter 3) that as an act of obedience to God, the Jews struck the Canaanites "with the edge of their swords" to murder every man, woman and child including anything that breathes: the extermination of the opponents had got to be utter and complete. Further, Josuah 10: 28 gives a systematic account of the planned destruction city by city. *Even greater tragedy is the fact that after a passage of 3000 years, the religious scruples have kept the old racial hatred aflame and the war between the Jews and the Palestinians is still as active as ever.*

To understand the situation, one must realise that the Jews are a racial group like any other nation, and, therefore, entitled to preserve their national integrity through all possible means. Their religion has become their personal affair and does not seek expansion through persistent propaganda or persecution. Neither it advocates annihilation of the Gentile on religious grounds nor it seeks abrasive international grouping to create discord, distrust and destruction in the name of God or Moses to promote the Jewish cause. I could have ignored the reference to Judaism but the nature of the discussion does not permit it.

Prophethood, though considered a Middle Eastern tradition, is not a Jewish invention; it is ascribed to Akhenaton (Amenhotep IV) of Egypt (1379–1362 B.C.) but it is the Jews who perfected this device, and are now paying for it. There is no historical evidence that the Arabs ever awaited the advent of their own Prophet. This tradition had come to be associated with the Jews only, but the genius of

Muhammad spotted its national and political potential, which resulted in his own Prophethood. The Arabian Allah in His wisdom thought it fit to declare Muhammad as the Best and the Last Prophet with the sole purpose of not only denying this honour to any other human for good, but also bidding all the Jews and Christians to renounce their faith and follow Muhammad! *The worse aspect of this episode is the Muslim belief that denying Muhammad as the Last and the Greatest of all Prophets, is a legitimate *1cause of war against the infidels. This is a clear proof of the Prophetic jealousy and all the evils that spring from it in the form of power-struggle, social abrasion and international wars. Here is an example in relation to the Arabs and the Jews:*

Prophethood is essentially a form of extreme nationalism, which seeks to raise the Prophet to the status of God in the guise of humanity. However, to succeed, the device of Prophethood requires the force of a strong nation for lifting the Prophet to the status of God, without ripping off his robe of humanity. Hoisting the flag of racial superiority for igniting the undying flame of national bigotry, hatred and jealousy is a favourite, fruitful and frightening tool of prophethood. For sake of convenience, I may once again quote the hadith which formed the principle and practice of Muhammad's apostolic ministry:

> "Of the two •2tribes that God chose as the best were the descendants of Ishmael and Isaac. God •3preferred the children of Ishmael (Arabs) to the children of Isaac (the Jews). Then God created Muhammad in the chosen tribe the •4Quresh (the descendants of Ishmael) and then he chose his family as the best among the Quresh families and created •5Muhammad as the best of all men."
>
> (Jame Tirmze, Vol. 2)

This hadith shows the racial nature and national aims of Prophethood. Just consider the following points raised by this hadith:

*2 The Semitic race, mainly consisting of the Jews and the Arabs, is the best in the world because they both are the Chosen tribes!

*3 However, God has preferred the Arabs to the Jews.

This is Muhammad's retort to the Biblical declaration that Ishmael, the ancestor of the Arabs was a "bondwoman's son!" Again, the Bible says that it was Isaac, who was offered as a sacrifice to God by Abraham but the Koran negates it, and claims that it was Ishmael. Both are supposed to be the Holy Books. Which one of them is telling the truth?

*4 The Quresh are the best tribe amongst the Arabs.

*5 His own family, the Banu Hashim are the best family, and he himself (Muhammad) is the best of all people!

In view of the above facts, can anyone honestly say that Prophethood is not the champion of extreme nationalism?

*1 See hadith no. 284 (Muslim). It does not allow the Jews and Christians to hold on to their faith. Jews and Christians are held as infidels by Islam.
Another hadith of Bokhari, Vol. one, declares it as the most sacred duty of every Muslim to fight the infidels until they embrace Islam.
The Koran openly confirms it in The Clear Sign XCVIII: 5 by classifying "People of the Book" i.e. the Jews and Christians as unbelievers.

Even more surprising is the ***staunch belief*** that Islam is the ambassador of international brotherhood, and Muhammad is the humblest of men. How could he be the humblest of men when he claimed to be the best of mankind, especially when he rose to become the ruler of Arabia. Even this is not the whole truth: he claimed that Allah and His angels worshipped him, and so should do all believers, addressing him most reverently!

It is to perpetuate his own superiority that he devised Islam and made it a highly abrasive ideology based on a permanent conflict of Momin (believer) and Kafir (unbeliever). Being rooted in faith, it is far more destructive than the theory of Class struggle, which Karl Marx borrowed from F. W. Hegel, who might have adapted it from the Koran.

To understand this point, one ought to ponder over the Islamic attitude towards Jerusalem, which is not only the Holiest Jewish centre but also the foundation-stone of the Jewish nationhood and all its traditions.

It appears that the prophet Muhammad originally dreamt of a Super Semitic Nation, with the Arabs as the senior partners, and to achieve this goal, he was willing to concede a good bit to the jews:

1. He acknowledged that God had exalted the Jews over all the people. (The Cow, II: 115)

2. He made Abraham, the Jewish patriarch, as the Leader of mankind including the Arabs.

3. He also declared that Islam was not a new faith but the old Jewish faith of Abraham.

4. However, his Master Stroke was the appointment of Jerusalem as the Kibla of Islam i.e. the direction of prayers for all Muslims. It means that all Muslims would pay the same adoration to Jerusalem as did the Jews but there was one basic condition attached to it i.e. the Jews of Arabia must embrace Islam, which in religious and national terms meant that the Jews would follow the Koranic law and the Arab traditions instead of the Torah and the Jewish practices. *Circumstantial evidence suggests that in all probability, Muhammad hoped that if the Arabian Jews accepted him as the Last Messenger of God, the rest of the Jews in diaspora would also follow suit, thus fulfilling his dream of the Super Semitic Nation on his terms. Obviously, he was convinced of the Jewish expertise that they had accumulated over the centuries. Further, Jesus Christ was also a Jew, whose reverence had raised the holy status of Jerusalem beyond imagination. Thus, this City of David, by becoming the Muslim Kibla would raise the prestige of Muhammad, resulting in his acceptance by both the Jews and Christians. It was a brilliant plan but its success depended on the attitude of the Arabian Jews towards Muhammad as the Prophet. To the utter sorrow of the Jews, they stubbornly denied him, incurring the apostolic wrath not only for themselves but also the entire Jewish race for all times. How?*

As a result of their denial, the Prophet *changed his entire policy towards the Jews, whom he had acknowledged to be the Exalted people:

* "I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslims." (Hadith no. 4366, Muslim)

"O believers, take not Jews and Christians
as friends, they are friends of each other,
whoso of you makes them as his friends
is one of them. God guides not the people
of the evildoers." (The Table, V: 55)

It appears that Muhammad thought of the Jews as the most formidable foe, who could harm his religion and the country. Therefore, he was not content with their extermination in Arabia, and desired their permanent suppression by his followers during all ages. So, he adopted a stunning hate-love policy towards Jerusalem to seal the Jewish fate:

"Turn thy (Muhammad) face towards the Holy
Mosque (Kaaba); and wherever you are, turn your
faces towards it." (The Cow, II: 135-140)

Thus, the Prophet Muhammad deprived Jerusalem of the dignity that he had bestowed upon it: it was no more the Kibla of Islam. Why? Look at the following verse:

"Those are they (the Jews) whom God has cursed;
he whom God has cursed,
thou will not find for him any helper
Or have a share in the kingdom?
If that is so, they do not give the people
a single date-spot ....." (Women, IV: 55)

It is difficult to interpret this verse on its own. However, it is clear from it that the *Jews are no longer a Blessed, but a Cursed people.* The Koran has given reason for this Divine change of heart, that is, they have not believed in Muhammad. The meaning of this verse begins to amplify itself when we consider this hadith:

"The last hour would not come unless the Muslims

fought and killed the Jews ..... and until the Jews hid themselves behind a stone or a wall would say: 'Muslims, the servants of Allah, there is a Jew behind me, come and kill him.'"

(Hadith no. 6985, Muslim, Vol. 4)

One should note that this hadith directs All Muslims, and not just the Arabs, to kill the Jews, wherever they are found. The Jew-bashing in Arabia and the immense hatred found against them in all the Islamic sacred books and literature, has resulted in a strange but a very strong belief among all Muslims throughout the world: *they believe that the Koran has forbidden return of the Jews to Jerusalem and form a government of their own. Why should not the Jews return to Jerusalem?*

Muhammad accomplished this feat through a stroke of sagacity, which has no parallel in the world history. Look at the following:

"Glory be to Him (Allah), who carried His servant (Muhammad) by night from the Holy Mosque (Kaaba) to the Further Mosque (Jerusalem), the precincts of which we have blessed ..... "

(The Night Journey, XVII: 1)

It is a reference to the Prophet's visit to Allah when on his way to seeing the Almighty in person, he was taken to Jerusalem as a part of his holy itinerary. *Thus Jerusalem became a sacred place in the Islamic faith and an integral part of its territory!*

Frankly speaking, one should add that *the appointment of Jerusalem as the Muslim Kibla has nothing to do with spiritual affairs; it was simply a political decision seeking a permanent foothold in the Jewish life.* Look at the following facts:

1. The change of Kibla took place at the repeated requests of Muhammad because "We (Allah) have seen thee turning thy face about in the heaven; now we shall surely turn thee to a direction (Kaaba) that shall satisfy thee (O Muhammad)." (The Cow, II: 137)

   One should remember that Allah always acts as Muhammad desires! Change of Kibla was Muhammad's decision that he imposed on Allah for the benefit of the Arabs.

2. The Koran (2: 148) states that every nation has its own Kibla. Therefore, the Arabs should have had their own Kibla right from the beginning. The mere fact that they did not, demonstrates its political nature.

3. Umar had a hand in the change of Kibla on national ground (hadith no. 5903 - Muslim). This great Arab nationalist was stabbed to death by a Persian slave owing to his (Umar's) racial bias.

4. The Prophet had commanded his followers not to defacate, facing Kaaba and Jerusalem because both ranked as Kibla. These instructions, which were binding on every Muslim, were meant to show one's respect to the holiness of these places. However, the Prophet himself ignored it in respect of Jerusalem:

   "Narrated 'Abdullah bin Umar: People say whenever you sit for answering the call of nature, you should not face the Kibla or Bait-i-Muqaddis (Jerusalem). I told them, "Once I went up the roof of our house and I saw Allah's Messenger (Muhammad) answering the call of nature while sitting on two bricks facing Bait-ul-Muqaddas (Jerusalem) but there was a screen covering him.'" (Bokhari, 147 Vol. I)

Muhammad's act clearly demonstrates that he did not have genuine respect for Jerusalem: it was just a political convenience to him. It is further confirmed by the fact that twice a year (during Shabaan and Zwilhajj) Kaaba, the Arabian Kibla, receives a highly reverential treatment when it is washed with gallons of rose-scent and Zamzam water and is honoured with a change of new covering every year, but nothing of the sort takes place in regard to the Bait-ul-Muqaddas (Jerusalem)!

Against this Islamic background, one must look at the Jewish attitude towards Jerusalem to realise the possibility of a most horrendous clash, which may sound the death-knell of human civilisation.

Diaspora, that is, dispersal of the Jews from their homeland, first resulted from the Babylonian Exile of 586 B.C. What Muhammad did twelve centuries later, only fractionally added to it, and does not strictly come within this category. Though the Jews came to be settled in Persia, Spain and many countries of the West, it has been the burning desire of the Diaspora Jewry to return home despite the fact that they did very well in the foreign lands. Returning home i.e. to Jerusalem became, not only a fervent desire but an integral part of the Jewish faith. This is what led to the formation of the Zionist Movement, which sought to achieve this goal. While this forms the greatest triumph for the Jews, it strikes at the Islamic precept of No-Return, which the Muslim Zealots have so painfully forged over the centuries to keep the Jews out of their Motherland. *Returning of the Jews to Israel may just be an historical event to the world but for the Muslims it is a tragedy of immense proportions because it strikes at the root of the Islamic traditions which hold that the Jews have been cursed by Allah and, as a result, shall not be allowed to return to Jerusalem and form a*

government of their own. Bearing this Islamic doctrine in mind, one can realise why the Prophet Muhammad wanted to lay a spiritual claim on Jerusalem as a part of the Islamic faith despite having no real reverence for it. Obviously, it was a political ploy to interfere with the Jewish history.

To stress the enormity of the situation, I must add that there is no Judaism without Jerusalem. This fact is borne out by the concept of Diaspora, which describes the religious, eschatological, philosophical and political concerns of the Jewish people. It means that the Land of Israel (and Judah) has been given to the Jews as a fulfilment of the Divine Promise, and returning to it is a part of the messianic hope. *Here, one can see the most devastating conflict between the Jewish faith and the Islamic Law of No-Return. And, who is responsible for the lethal strife? It is the doctrine of Prophethood, which enables a person to realise the dictates of his super ego in the name of a supernatural Power, termed as God. Here the clash is between two Prophets - Moses and Muhammad. Who was right? - Moses, who claimed that Israel is the Land promised to the Jews by God, and therefore, it is exclusively theirs - or is it Muhammad who asserts that the Jews have been cursed by God for not believing in his Prophethood, and as a result, shall not be allowed to return to Israel and form their own government?*

The fact, as we see is, that the Jews have returned to Israel for the last fifty years and have been able to form a government of their own. While it gives them a lot of satisfaction, it has hurt the Muslims badly and they desperately want to restore the dignity of the Islamic faith by expelling the Jews from Israel, which they claim to be their First Kibla. *To prove the Koran right, the Muslims are determined to exterminate the Jews in Israel.*

In fact, Muhammad's eternal desire to humiliate the Jews is rooted in his national tendencies. He abhorred the Jews, not only because he thought of them as the rivals to the Arabs, but also because he could not swallow their claim of racial superiority based on the choice of God; the Jewish claim to be the only legitimate descendants of Abraham has proved highly provocative to the Arab ego, fathered by Ishmael; mundane success of the Jews is another cause of envy.

To remedy this situation, the Prophet not only declared the Arabs as racially superior to the Jews but also checked their historical progress by laying a perpetual claim on Jerusalem. He must have realised that the Arabs on their own might not be able to stop the Jewish march to glory, and therefore, he put the weight of Islamic Imperialism behind the Arabs.

This stratagem expresses the political vision and patriotic sincerity of the Prophet Muhammad. As already described, Muhammad projected himself to be the Behavioural Model (33:20) not only for the Arabs but all Muslims irrespective of where they come from. It means, to qualify for paradise, a Muslim must copy the Prophet in all details such as eating, drinking, talking, walking, thinking and acting. *Thus, a true Muslim must hate the Jews as did the Prophet.*

Here one can see the nature of Islam, as the Arab Imperialism. This is a specially devised faith to serve the national interest of Arabia - subtlety being its key-word. During the heyday of the British, if there was a political upheaval in a certain part of the Empire, the government had to mobilise armed forces from other territories to restore the situation. But the unique form of Arab Imperialism that the Prophet invented, does not

depend on armies; the Muslims of non-Arab origin have been so thoroughly brainwashed that they hate the Jews as their religious duty and shall be happy to join any campaign of Jew-bashing of their own free will and at their own expense. The fact that most Muslim countries have still not recognised Israel, is a product of these religious tendencies.

Over the last fifty years, the Israelis have fought several wars against the Arabs and are still on permanent alert against them, particularly, and the world of Islam, generally. It is usually believed that the American oil interest is the real cause of political instability in the Middle East, and some go as far as to claim that the Jews have been planted there by the West for this reason. This is a sheer nonsense because the Americans and the Western nations buy oil from the Arab countries at the internationally fixed prices as set by the free economic forces. The truth is the other way round: if the Americans and Europeans did not buy oil from Arabia, she would run into dire economic conditions.

The real cause of trouble is the clash of the two Prophets - Moses and Muhammad: the Jews want to feel secure in their Promised Land and the Arabs, believing the Jewish return against the precepts of Islam, desperately want to uphold the dignity of their faith by drowning all Jews in the sea of Galilee. The Arabs have been tremendously helped by their Islamic Imperialism and the Jews have been lucky (so far) to defend themselves with the help of the West.

How long can the Jews stand up to the Arabs and their one billion followers? When they find it impossible to survive through political means, that will be the saddest moment not only for them and the Arabs, but also the entire human race. The Jews, who believe in the Law of Talion, shall not go down

quietly. To demonstrate their hatred of Islam, they will turn Mecca and Medina into Hiroshima and Nagasaki, thus mobilising the spirit of Islamic Jehad, which is a practical demonstration of Allah's "terrible retribution" (The Cow, II: 205). *It will create a state of war throughout the world.*

What I have said above is not a wild guess but a calculation based on Arab-Jewish antagonism that has persisted over the centuries. The cause of this perpetual strife is not the Jewish religion because a Jew is someone, who is racially Jew, and not just a follower of the Jewish religion. Again, he is not dedicated to propagating his religion for gaining converts, though the doors of a synagogue are open to those, who want to embrace this faith of their own free will. It is the seeker, who has to prove his genuineness for admission.

On the contrary, Allah has made it obligatory for all humans to embrace Islam; those who refuse to accept it, qualify as the "Satan's Party" and must be eliminated by the Muslims, who rank as "Allah's Party." Rejection of Islam is the most heinous crime that one can imagine, and for this reason one is liable to a terrible punishment: Allah Himself declares war on infidels and legitimises the most despicable acts such as murder, rape, arson and enslavement of non-Muslims, when they are committed to spread Islam. This is called "Jehad," the Holy War. The West tasted its Holiness for four hundred years in the form of the Crusades, which reduced the European population to half of its normal size.

This Islamic attitude is at its worst towards the Jews. Any Muslim, who can kill a Jew is sure to win a seat in paradise. Realising this fact, some Islamic countries have

made Jew–bashing as the cornerstone of their foreign policy with a view to winning leadership of the Muslim world. This is what makes Israel wary of the Muslim lands and they have to watch their economic and military progress. History has recorded that Israel launched an air raid against Iraq in 1981 to destroy its nuclear reactor at Osirak. It was considered an unprovoked attack by the Muslim world. Apparently, it was so, but in view of the above mentioned facts, it was not.

As a humanist, I must emphasise, once again, that man is intellectually and morally too great to need guidance of any supernatural agency. Thus, Prophethood or Revelation, being a political device, is the source of primitiveness and destruction to humankind, and these remarks equally apply to both the Koran and the Bible. These books are highly self–contradictory. Therefore, instead of leading, they mislead people. Take for example, the Islamic Law of No–Return in relation to the Jews. The Koran in The Table, V: 20–25 contravenes itself:

> "And when Moses said to his people, 'O, my people, remember God's blessings upon you .... When He gave you such as He had not given to any being.'"
>
> "O, my people, enter the Holy Land, which God has prescribed for you, and turn not back in your traces..... "
>
> "They said, 'Moses, there are people in it, very arrogant; we will not enter it until they depart from it; if they depart from it, then we will enter.' Said, two men of those that feared God whom God had blessed, 'Enter against them ..... when you enter it, you will be victors.'"

In a nutshell, it means that Palestine i.e. Israel (and Judah) is the Holy Land that has been

prescribed for the Jews by Allah, who has assured them victory in the struggle.

Today, due to the enormity of weapons, Israel is not just an Arab-Jewish affair because it may involve the survival of mankind. Since, this clash is a product of the prophetic rivalries, one can clearly see that Prophethood has nothing to do with guidance; it is simply a political doctrine, which especially, exposes the reality of Islam as the tool of Arab Imperialism owing to its active role in the international field as well as its dictatorial part in the internal affairs of every Muslim country.

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Muslims from all over the world are feared as terrorists in the Western world. Is it a propaganda or misunderstanding? It is neither. Frankly stated, it is the truth.

Islam, has divided humankind into two perpetually hostile groups i.e. the Muslims and the non-Muslims. The former have the duty to hate their own fathers, mothers, brothers, sisters and countrymen if they practise a different faith. The Muslims must force the infidels to embrace Islam, using any means including murder, rape, loot, arson, deception and treason.

Until a country has embraced Islam, it is legally considered a battlefield (Dar-ul-Harb) and the Muslims are obliged to betray their own motherland through civil and military action. Once, it is converted to the Muslim ideology, it ranks as a Land of Peace (Dar-us-Salaam) but at a very high cost to one's national pride because then it exists as a spiritual and cultural satellite of Arabia. This is what makes Islam, the subtle tool of Arab Imperialism.

Islamic ideology, which is based on intense hatred of the non-Muslims, is beginning to loom as Islamophobia in the West. The recent Osostlander Report on fundamentalism by the European Parliament, has recognised this peril. Though it has been suppressed by the majority vote for the time being, its spectre shall rise again and again until the Muslims start respecting the human rights of free speech and action.